The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler. Mary Carus.

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The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, $1.00 (in the U.P.U., 5s. 6d.).

Entered as Second-Class Matter Oct. 10, 1890, at the Post Office at Chicago, Ill., under Act of March 3, 1879.
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Periodical Publications of The Open Court Publishing Company

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Editor: DR. PAUL CARUS Associates: E. C. HEGELER, MARY CARUS

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THE TRANSFIGURED CHRIST.

Detail from Raphael's "Transfiguration" in the Vatican.

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THE ARYAN ANCESTRY OF JESUS.

BY PAUL HAUPT.

THE founders of Christianity were Galileans. Our Saviour's first disciples, Peter and his brother Andrew, as well as the two sons of Zebedee, James and John, were Galilean fishermen. Pilate was told that Jesus was a Galilean (Luke, xxiii. 7). The Roman procurator treated Jesus as a political offender. Pilate was no doubt responsible for the execution of the Messiah, not the Jews (compare Luke, xiii. 1). It has been observed that the representation of the Jewish attitude, as well as that of the Roman procedure, at the trial of Jesus looks very much like a late attempt to take the blame as far as possible off the shoulders of the Romans and lay it on the Jews.[1]

Jesus Himself was called The Galilean. The Roman emperor Julian the Apostate, who announced his conversion to paganism on his accession to the throne, A. D. 361, is said to have exclaimed, when he was mortally wounded by an arrow in his campaign against Persia, "Galilean, Thou hast conquered!"

Canon Cheyne remarks in his *Encyclopædia Biblica* (col. 1631): "Professor Percy Gardner (the distinguished archeologist of the University of Oxford and Chairman of the Local Committee of the Third International Congress for the History of Religions, which was recently held in Oxford, September 15-18, 1908) has well said, 'According to all historic probability, Jesus of Nazareth was born at Nazareth.'" He is called The Nazarene in the Talmud. The early converts to Christianity were known as Nazarenes (Acts, xxiv.

[1] See Cheyne-Black, *Encyclopædia Biblica*, col. 4161; compare L. Philippson, *Haben wirklich die Juden Jesum gekreuzigt?* second edition (Leipsic, 1901) and W. Bousset, *Jesus*, third edition (Tübingen, 1907) p. 9.

5). The Hebrew name for Christians is *Noçerim*; and the Arabic, *Naçâra*.

The tradition that Jesus was a descendant of David[2] and born at Beth-lehem, is not original (John, vii. 41). The census referred to at the beginning of the second chapter of the Third Gospel took place in A. D. 7, that is, at least eleven years after the Nativity. An imperial census in the kingdom of Herod would have been impossible. There was no imperial assessment until Judea had been made an imperial province. Nor would the people have been assessed at their ancestral homes. Moreover, Mary would not have been required to accompany Joseph (see *Encyclopædia Biblica,* col. 808).

Our Saviour Himself referred to the belief that the Messiah was to be a son of David as an unwarranted opinion of the Scribes (Mark, xii. 35-37). If it had been known that descendants of the royal House of David lived in Nazareth, Nathanael would not have said, Can there any good thing come out of Nazareth? (John, i. 46). The later tradition, which endeavors to harmonize the life of Jesus with the alleged Messianic prophecies in the Old Testament, is a concession to Jewish expectations or prejudices. In Micah, v. 2 the name (Beth-)*lehem* is a later insertion. The future ruler of Judah (Zerubbabel)[3] is a scion of the House of Ephrath, that is, the name of David's clan. Queen Victoria was a scion of the House of Hanover, but she was not born in Hanover. All the passages in which Ephrath is identified with Beth-lehem are post-Exilic. No son or descendant of David was born at Beth-lehem (see 2 Samuel, iii. 2-5; v. 14-16).

The great Biblical scholar, Professor J. Wellhausen, of the University of Göttingen, begins his translation of the First Gospel with

[2] In unexpurgated editions of the Talmud Jesus is called the son of Pandera, the lover of Setada which is interpreted to mean *she was unfaithful.* Pandera is identical with Pandarus (in Shakespeare's *Troilus and Cressida* etc.). The English term "pander" is derived from this name. Compare L. Goldschmidt, *Der babylonische Talmud,* vol. i (Berlin, 1897), p. 564; *Realencyclopädie für protestantische Theologie und Kirche,* third edition, edited by A. Hauck, vol. ix, p. 4, l. 42; p. 2, l. 2; vol. xix, p. 332, ll. 26-52; see also Marcus Jastrow, *The History and the Future of the Talmudic Text* (Philadelphia, 1897) pp. 19-23. At the Oxford Congress of Religions the Chief Rabbi Dr. M. Gaster remarked, on Sept. 17, that the Jews regarded all proselytes with disfavor. If Jesus had belonged to such a people, they would surely have used it against Him. Yet neither at the trial nor in the taunts of the populace did we find any hint of such an accusation.—Dr. Gaster does not seem to know the Talmudic passages referring to the Son of Pandera.

[3] Also Psalms cx and cxxxii refer to Zerubbabel or Zorobabel (Matthew, i. 12; Luke, iii. 27). See *Johns Hopkins University Circulars,* No. 114, page 110 (July, 1894) and the *American Journal of Semitic Languages,* vol. xi, pp. 70, 91; vol. xxi, p. 145; compare my paper *Davids und Christi Geburtsort* in F. E. Peiser's *Orientalistische Literaturzeitung,* vol. xii, col. 65 (February, 1909).

the third chapter corresponding to the beginning of the Second Gospel;[4] the first two chapters, with the Davidic genealogy of Joseph, the virgin birth, the star of Bethlehem, the wise men from the East, the flight to Egypt, the slaughter of the innocents, are not considered.

Our Saviour is generally supposed to have been a Jew by race. In 1523 Luther published a treatise in which he tried to show that Jesus was a Jew. But in the Maccabean gloss prefixed to the poetic glorification of the Return from the Exile in 538 B. C. and of the birth of the Davidic prince Zerubbabel, in the ninth chapter of the Book of the Prophet Isaiah, Galilee is called "the district of the nations," that is, gentiles.[5] Also in Joshua, xii. 23 we must read, "the king of the nations in Galilee" (instead of *Gilgal*).[6]

In the First Book of the Maccabees (v. 14-23) we read that "messengers from Galilee, with their clothes rent, came to Judas Maccabæus and his brethren, who reported in this wise, They of Ptolemais, and of Tyrus and Sidon, and all Galilee of the Gentiles are assembled together against us to consume us....Then said Judas unto Simon, his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee....Now unto Simon were given 3000 men to go into Galilee....where he fought many battles with the heathen.....And those that were in Galilee, that is, in Arbatta,[7] with their wives and their children, and all that they had, took he away, and brought them into Judea with great joy."

So the Jews who lived in Galilee at the time of Judas Maccabæus were all rescued and transferred to Jerusalem in 164 B. C. At the same time Judas Maccabæus delivered his brethren who lived among the heathen in the northern region of the country east of the

[4] J. Wellhausen, *Das Evangelium Matthäi* (Berlin, 1904) p. 3.

[5] See the translation of the Book of Isaiah in the Polychrome Bible, page 14, line 20, and page 144, line 45. He who brought into contempt the land of Zebulun and the land of Naphtali is Tiglath-pileser IV (738 B. C.). The settlement of Aryan colonists in Galilee was regarded as a disgrace for the country. The later (king) who conferred honor on the "district of the nations" was Aristobulus who judaized Galilee in 103 B. C. This was looked upon as a rehabilitation of the country. The gloss, which was added about B. C. 100, refers to the statement in verse 7: He will increase the dominion beyond David's throne and beyond his kingdom. The second stanza (verses 5 and 6) of this patriotic poem refers to Zerubbabel; the first to Cyrus. See *Orientalistische Literaturzeitung*, vol. xii, col. 67, note 1.

[6] See the translation of the Book of Joshua, in the Polychrome Bible, page 75, line 45.

[7] Arbatta, or Arbana, is a corruption of *Sabrana*, Sepphoris, the capital of Galilee, northwest of Nazareth. See the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 302, note 2.

Jordan, and brought them all to Jerusalem. His triumphant return from this victorious expedition is glorified in Psalm lxviii.[8]

Consequently there were no Jews in Galilee after the year 164 B. C. But in 103 B. C. Simon's grandson (the eldest son and successor of the great Maccabean conqueror John Hyrcanus) Aristobulus, the first King of the Jews, whose coronation is glorified in Psalm ii,[9] judaized Galilee, forcing the inhabitants to adopt circumcision and the Mosaic Law.

Since that time the Galileans were Jews by religion, but not Jews by race. A negro who joins the Church of England does not become an Anglo-Saxon. The Jews looked down on the Galileans, and their dialect betrayed their non-Jewish extraction. In Matthew, xxvi. 73 we read that the bystanders said to Peter, "Surely thou also art one of them; thy speech bewrayeth thee." In the Talmud (*Erubin,* 53b) there is an anecdote relating that once upon a time a Galilean asked for *amr*; but the people replied, You stupid Galilean! Do you want *amr* for riding (that is, *hamâr,* an ass) or *amr* for drinking (that is, *khamar,* wine) or *amr* for clothing (that is, *'amar,* Hebrew *çemr,* wool) or *amr* for slaughtering (that is, *immar,* lamb). The Galileans pronounced all four words, *hamâr, khamar, 'amar, immar,* alike; they could not distinguish the various Semitic gutturals, just as the Turks and the Persians do not distinguish certain characteristic consonants in Arabic words.

The Galileans, who were judaized by Aristobulus in B. C. 103, were called *Iturcans,*[10] that is, Assyrians, because they were descendants of the Assyrian colonists whom the founder of the Assyrian empire, Tiglath-pileser IV,[11] and the conqueror of Samaria, Sargon II, had sent to Galilee, after the inhabitants had been deported to Assyria in 738 B. C. We read in the Second Book of Kings (xv. 29): "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor *(and Gilead and Galilee)*[12]—all the land of

[8] See the translation of the Psalms, in the Polychrome Bible, page 191, line 10; compare the *American Journal of Semitic Languages,* vol. xxiii, page 225.

[9] See the *Johns Hopkins University Circulars,* No. 163, page 90 (June, 1903). Compare my paper *The Religion of the Hebrew Prophets* in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 269.

[10] Compare Luke, iii. 1, and E. Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. i (Leipsic, 1901) p. 276 (§ 9). See also Martin Hartmann, *Der islamische Orient,* vol. ii (Leipsic, 1909) page 466.

[11] Compare R. W. Rogers, *The Religion of Babylonia and Assyria* (New York, 1908) page 61.

[12] This is a subsequent addition.

Naphtali, and carried them captive to Assyria." It is generally supposed that no reference to this conquest of Galilee occurs in Tiglath-pileser's cuneiform inscriptions; but this is due to the fact that no one ever perceived that Galilee is called *the land of Hamath.* The same name is used in the Old Testament, but it never occurred to any reader of the Bible that Hamath denoted the ancient capital of Galilee, at the famous hot springs half an hour to the south of Tiberias on the western shore of the Sea of Galilee.

After the destruction of Hamath in the second half of the eighth century B. C., Sepphoris, the modern *Saffûriye,* northwest of Nazareth, was the capital of Galilee. The name of this city (which is called *Çipporin* in the Talmud, because it is perched on the top of a mountain like a bird, Hebrew *çippôr*)[13] appears in the Old Testament as Sepharvaim, Sibraim, Ziphron, Sepharad, and in 1 Maccabees, v. 23 as Arbatta, Arbacta, Arbana—all these forms are merely corruptions of the name *Sipporim.* This seems to be the "city that is set on a hill" (Matthew, v. 14). It was not hid like Nazareth which is situated in a basin entirely shut in by hills. The Jews use *Sepharad* for Spain; but this name is a corruption of *Sipporim.* The archives of the old Jewish congregation of Sepphoris in pre-Maccabean times are mentioned in the Talmud (*Kiddushin,* iv. 5).

Tiberias, named in honor of the emperor Tiberius, was not founded before 26 A. D. When the foundations of the new city were laid, an old cemetery was dug up. The Jews therefore regarded Tiberias as unclean[14] and could not be induced to settle there. But after the destruction of Jerusalem (70 A. D.) Tiberias became the chief center of Jewish learning. The Mishnah and the Palestinian Talmud were completed at Tiberias about A. D. 200 and 350, respectively.

The old cemetery which was dug up in 26 A. D. was no doubt the necropolis of Hamath, the ancient capital of Galilee. The "Entrance to Hamath" is repeatedly mentioned in the Old Testament as a part of the northern boundary of Palestine; this is the *Wady al-hammâm* near Magdala, the birthplace of Mary Magdalene, three miles northwest of Tiberias. Arpad, which is referred to in conjunction with Hamath, is Irbid, southwest of Magdala. The northern boundary of Palestine, as described in Numbers, xxxiv. 7, ran from Mount Carmel on the Mediterranean to Mount Hor, that is, Mount Tabor, about five miles east of Nazareth, and from Mount

[13] The name of Moses's wife, Zipporah, is the feminine form of this word.

[14] See the translation of Leviticus, xxii. 4, in the Polychrome Bible, and the notes on the translation of Ezekiel, in the Polychrome Bible, page 191, line 8.

Tabor to the Entrance to Hamath on the northwestern shore of the Sea of Galilee, that is, the *Wady al-hammâm,* and thence to Zaidah, that is, the New Testament Bethsaida at the northeastern end of the Sea of Galilee. *Zedad* in the received text (and *Ziddim, Zer* in Joshua, xix. 35) are corruptions of *Zaidah.*[15]

In Numbers, xxxiv. 9a we have an alternate northern boundary which ran from Accho, on the Mediterranean, through Ziphron, that is Sepphoris, to Hazar-enan, that is, the Round Spring, 25 minutes northwest of Magdala. The large basin, in which the water wells out in a full stream, is enclosed by a round wall. The diameter is about 100 feet. Shepham denotes the bare hills (Hebrew *shephayim*) on the eastern shore of the Sea of Galilee.

Hethlon, given in Ezekiel, xlvii. 15 as a point of the northern boundary of Palestine, is the old name of Nazareth. Hethlon should be read *Hittalon*; it is a variant of *Hannathon,* or rather *Hinnathon,* which corresponds to the cuneiform *Hinnatûn,* mentioned in the Amarna Tablets (about 1400 B. C.).[16] Both Hittalon and Hinnathon mean "protection" and allude to the secluded location of Nazareth which is situated in a basin entirely shut in by hills. *Hethlon* means literally "swathing," that is, inclosing, confining. The shepherds were told by the angels, "Ye will find a babe wrapped in swaddling-clothes, lying in a manger," just as Nazareth is *swathed* in a basin with a girdle of hills. In the cuneiform Annals of Tiglath-pileser IV *Hinnatûn* (that is, Nazareth) is mentioned in conjunction with *Kana,* that is, Cana in Galilee (the modern *Khirbet Kâna,* about eight miles north of Nazareth), the scene of our Lord's first miracle (John, ii. 11).

The universal opinion has been that Hamath is the royal city of the Hittites, on the Orontes in northern Syria; but the boundary of Israel never reached so far north, and the names of the kings of Hamath, mentioned in the cuneiform texts, are Hebrew, for instance, Eniel (Eye of God) and Ja'u-bi'di (Jahveh is my Protection). The king of Hamath, who sent his son to salute David, was a Galilean; Solomon's storehouses, that is, granaries, which he built in Hamath, were situated near the Sea of Galilee. The Galilean wheat was famous. In the Acts of the Apostles (xii. 20) we read that Tyre and Sidon made peace with Herod Antipas of Galilee, the son of Herod the Great, because their country was nourished by the

[15] For *d* instead of *i* compare Amos, ix. 12 where the Greek Bible (and Acts, xv. 17) read *yidreshû,* they will seek, instead of *yîreshû,* they will possess.

[16] See the Notes on Joshua, in the Polychrome Bible, pp. 47-55.

king's country. The territory of Hamath, which Jeroboam II recovered for Israel about B. C. 750, was the region west of the Sea of Galilee.

The correct spelling of this name is Hammath or Hammoth (Assyrian *Hammâti*) with double *m*; it means Hot Springs. For Hammath, Rakkath, Chinnereth in Joshua xix. 35 we must read *Hammoth rakkath Chinnoroth,* "Hot Springs on the shore of The Great Harp," that is, the Sea of Galilee, which is in shape like a triangular harp. In 1 Chronicles, vi. 76 (Hebrew, 61) the name is miswritten *Hammon* instead of Hammoth; and in Joshua, xxi. 32 we must read *Hammoth-Chinnoroth* instead of *Hammoth-Dor* (compare Joshua, xi. 2).

A great many of the Assyrian colonists sent to Hamath (that is, Galilee) were Aryans. Sargon II relates that he deported the Median chief Deioces with his kinsmen to Hamath. Both Tiglath-pileser IV and Sargon II received tribute from the Median chiefs as far east as the Lapis Lazuli Mountain. In a paper on Archeology and Mineralogy, presented at the general meeting of the American Philosophical Society in Philadelphia, April 2, 1903, I showed that this Lapis Lazuli Mountain in the remotest parts of Media represented the famous lapis lazuli mines in Badakhshan, on the northeastern flank of the Hindu Kush in northeastern Afghanistan.[17] Esarhaddon calls this mountain *Bign,* and the name of the district is *Patus-arra.* He also mentions the names of two chiefs of that region, Sitirparna and Eparna; also Uppis of Partakka, Zanasana of Partukka, and Ramatea of Urakazabarna. These names are clearly not Semitic, but Aryan. *Partakka* means "mountainous" and is identical with the Greek *Paraitaca,* Latin *Parætacene. Bign,* the name of the Lapis Lazuli Mountain, is the Aryan *bigna* and means "splendor." *Ashima,* the deity worshiped by the Assyrian colonists who had been sent by Sargon from Hamath to Samaria, is the Aryan *Aeshma,* the demon of Wrath, who appears in the Book of Tobit (iii. 8, 17) as *Asmodeus,* the counterpart of Lilith. We must read in 2 Kings, xvii. 30 *Aishma* instead of Ashima. The majority of the Assyrian colonists whom Tiglath-pileser IV sent to Galilee,

[17] See the *Johns Hopkins University Circulars,* No. 163, page 53. In an article, printed in the *Berliner Tageblatt,* Nov. 5, 1908, Dr. Hermann Michel stated, the question, whether Jesus was an Aryan, was meaningless as long as it was not absolutely certain that Jesus spoke Greek!—The majority of the Assyrian colonists, who were sent to Galilee, were undoubtedly Aryans, that is, Iranians. I do not use Aryan in the sense of Indo-European. Aryan= Indo-Iranian. The question, whether or not Jesus spoke Greek, has no bearon this case. The Persian Jews spoke Persian, but they were not Aryans; the English Jews speak English, but are not Anglo-Saxons.

were natives of Ullub and Kirkh, north of Assyria, at the foot of the Armenian Taurus, between Amid (the modern Diarbekr) and Lake Van. This region was not Semitic.

Even the Jews have non-Semitic blood in their veins. The Hebrew nomads who began to settle in Canaan about B. C. 1400, intermarried with the Canaanites (Judges iii. 6).[18] Hebrew was the language of Canaan. The Israelitish tribes which invaded Canaan spoke Aramaic. Aramaic became the language of Canaan after the Babylonian Captivity. Our Saviour and His disciples spoke Aramaic. *Talitha cumi*[19] and other utterances of Jesus recorded in the Gospels are Aramaic, not Hebrew. Hebrew was practically a dead language after the Babylonian Captivity; it was the sacred language of religion, but the exclusive property of scholars. A considerable portion of the Hebrew Bible was written by men whose mother-tongue was Aramaic.[20] The original meaning of the term *Hebrew* seems to be "Rover" (raiding nomad). Heb. *'abár* means "to traverse," "to wander over."[21] It is possible that *Arab* is merely a transposition of this name.

The prophet Ezekiel states (xvi. 3): "Thus says Jahveh to Jerusalem, Thy father was an Amorite, and thy mother a Hittite." We know from the representations on the ancient Egyptian monuments that the Hittites were a race with yellow skins, black hair and

[18] See the Notes on Judges, in the Polychrome Bible, page 44. The Jews are not descendants of the Israelites, but descendants of the Edomite clans which invaded Canaan from the south about 1200 B. C. Judah (compare below, note 24) is the name of the worshipers of JHVH, who were united under the leadership of David about 1000 B. C. The majority of them were Edomites, but they comprised also Horites, Canaanites, Ishmaelites, Moabites, Hittites, Amorites, Philistines, Egyptians, and Ethiopians. The wonderful vitality and other excellent qualities of the Jewish race are no doubt due to this ancestral mixture, just as the unparalleled development of the United States depends, to a certain extent, on the constant infusion of fresh blood.—The Israelites, who relapsed into idolatry after the death of Solomon, have vanished; they survive only, mixed with various foreign elements, in the Samaritans whose number is now reduced to 170. The Israelites were not in Egypt, but the Edomite ancestors of the Jews were in Egypt about 1230 B. C. The Israelites were settled in Palestine (Ephraim) at that time. The ancient Israelitish traditions have been systematically altered by the Jews, just as the legends of Southern Arabia were modified by the Mohammedans. Compare the *Encyclopædia Biblica,* col. 1182, note 2, and col. 2218, § 2. See also Eduard Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906) pp. 224 and 338; Martin Hartmann, *Der islamische Orient,* vol. ii, (Leipsic, 1909) p. 474.

[19] See Mark, v. 41; vii. 34; xiv. 36; xv. 34.

[20] See the *Journal of the American Oriental Society,* vol. xiii, page cclxi, note 12.

[21] See Martin Hartmann, *Der islamische Orient,* vol. ii (Leipsic, 1909) page 598.

eyes, receding foreheads, and protruding upper jaws.[22] The so-called Jewish nose is Hittite, not Semitic.[23] The Hittites may have belonged to the Mongolian race. The Amorites, on the other hand, and the Philistines, seem to have been Indo-Europeans. On the Egyptian monuments the Amorites are depicted as a tall race, with fair skins, light hair, and blue eyes. The tall stature of the Amorites (Amos, ii. 9) frightened the Israelites (Numbers, xiii. 33).

Jewish separatism is post-Exilic. The rigor of Ezra in the matter of mixed marriages (Ezra, x. 11) was unknown before the Babylonian Captivity. Ruth, the ancestress of David, was a Moabitess. In a sermon preached at Sinai Temple, Chicago, on November 15, 1908, the distinguished rabbi Dr. Emil Hirsch stated: "The Jews have intermarried with other stocks ever since Abraham's time. Our alleged racial purity is a figment of the imagination. Moses took a wife that was not even white. The modern Jew resembles his English or German or American neighbor, and is nothing like the Arab, the purest type of Semite known."

There is undoubtedly some admixture of African blood in the Jewish race. According to the Judaic document (Genesis, xli. 45; cf. the gloss in verse 50b and xlvi. 20b) Manasseh and Ephraim, the sons of Joseph, representing the most powerful tribe of Israel, were born to Joseph in the land of Egypt by Asenath, the daughter of Poti-pherah, the priest of On, just as Hagar, the mother of Ishmael, the ancestor of the Arabs, was an Egyptian slave of Sarah. The ancient Egyptians were not white, as Virchow supposed, but a negroid race with a subsequent infiltration of Semitic blood.* This Asiatic invasion must have taken place in the prehistoric period. Similarly the aborigines of Abyssinia (*Agow*) are an African race; but the country was afterwards invaded by Semites (*Geez*) who came from southern Arabia across the Red Sea, and in the sixteenth century of our era Abyssinia was overrun by the African *Galla*.

Moses's wife, Zipporah, was one of the daughters of the priest of Midian;[24] but we learn from Numbers xii that Moses had also

[22] See Hastings' *Dictionary of the Bible*, vol. ii, page, 392; compare vol. i, page 85, and A. H. Sayce, *The Races of the Old Testament*, pp. 112, 133 (By-Paths of Bible Knowledge, XVI), also Felix von Luschan, *Die anthropologische Stellung der Juden* in the *Korrespondenzblatt der Deutschen Anthropologischen Gesellschaft*, 1893.

[23] See Haupt, *Biblische Liebeslieder*, page 33 (Baltimore, 1907).

* See the *Realencyclopädie für protestantische Theologie und Kirche*, third edition, edited by Albert Hauck, volume i, page 208, lines 27 and 34; also *Mitteilungen der Vorderasiatischen Gesellschaft*, volume xii, page 177, line 5 (issued in 1909).

[24] Midian is not the name of an Arabian tribe, but denotes the Edomite league (amphictyony) of worshipers of Jahveh, the God of Sinai, on the north-

a Cushite, or Ethiopian, woman, that is, a black concubine. His sister Miriam objected to her black sister-in-law; therefore she was stricken with leprosy (*vitiligo*)[25] so that she became as white as snow. *Cushi* is the common Hebrew term for "negro," and we read in the Book of Jeremiah (xiii. 23): "Can the Ethiopian (*Cushi*) change his skin, or the leopard his spots?" On the other hand, Laban, the father of Leah and Rachel "which two did build the house of Israel" (Ruth, iv. 11), that is, who were the ancestresses of the Israelites, means "white."[26] The Bedouins have always had black concubines; Antara, the great ante-Islamic poet and the most popular hero of the Arabs, was the son of a black slave-girl. The Semites represent a mulattoid type, a white race with an admixture of African blood. Primitive man, it may be supposed, was colored. The ancestors of the white race may have been albinos. Freckles may be due to an atavistic incomplete discoloration of the skin.

Nor is the dark complexion of the Spaniards and Italians merely due to the climate and exposure to the sun. A white person in our Southern States remains white. There is more African blood in the Spaniards and Italians than there is in the Jewish race, and in Spain and Italy this infiltration is of more recent date. Thousands of Roman citizens both in Italy and Spain were the sons of African freedmen. The Jewish race has kept itself remarkably pure since the days of Ezra, that is, about 430 B. C. Similarly the Hebrew text of the Old Testament has been preserved with scrupulous exactness since the insurrection of Bar Cocheba against the Romans, A. D. 132-135, but a great many corruptions had crept into the text before that time. All the manuscripts of the Hebrew Bible are ultimately based on a single incorrect copy, and none of them are older than A. D. 820, although we have a fragment of a Hebrew papyrus con-

eastern shore of the Red Sea. Midian is derived from *dîn*, law, religion. In the same way Judah is not the name of an Israelitish tribe, but a feminine collective to *jôdêh*, he confesses. King of Judah is originally a title like the Arabic Commander of the Faithful. David was not an Israelite, but an Edomite. Compare above, note 18, and my papers in Peiser's *Orientalistische Literaturzeitung*, March, 1909.

[25] There is not a single case of true leprosy (*Elephantiasis Græcorum*) in the Old Testament. The term *leprosy* is used for a variety of skin diseases including psoriasis, scabies, luetic affections, also leucodermia (Leviticus, xiii. 12, 13). See the abstract of my paper "Medical and Hygienic Features of the Bible" in *The Independent* (New York, July, 13, 1899) page 1907[a]; compare *Johns Hopkins University Circulars*, No. 163, page 50, note 18.

[26] Contrast Genesis xxvi. 34; xxvii. 46; xxviii. 8. The Greeks called the Cappadocians *Leucosyrians*, that is, White Syrians. This shows that there were also colored Syrians.

taining the Ten Commandments which may have been written in the second century A. D.[27]

The theory of an Aryan ancestry of Jesus is by no means new. It was suggested more than forty years ago by the distinguished French archeologist Emile Burnouf, a cousin of the great Orientalist Eugene Burnouf, in an article published in the *Revue des Deux Mondes* of August 15, 1868, and it has since been advocated by a number of noted men, for instance, by the celebrated Göttingen jurist Rudolf von Jhering in his posthumous work on the prehistory of the Indo-Europeans (1894) and especially by Houston Stewart Chamberlain in his book on the foundations of the nineteenth century.[28] Chamberlain thinks that the Aryan element in Galilee was due to Greek immigration in the last century B. C. This view is untenable; but as soon as we know that Hamath denotes the ancient capital of Galilee[29] at the hot springs south of Tiberias, the whole question appears in a new light.

We have seen that the Galileans were deported to Assyria in 738 B. C. The Assyrian kings sent Assyrian colonists to Galilee, and the majority of these colonists, including the Median chief Deioces, were Aryans, that is, Iranians. The few Jews who lived in Galilee, especially in Sepphoris, at the time of Judas Maccabæus, were rescued by his elder brother Simon, and transferred to Jerusalem in 164 B. C. In 103 B. C. Simon's grandson, King Aristobulus, judaized the Itureans, that is, the descendants of the Assyrian colonists in Galilee. They were forced to adopt Judaism, but they were not Jews by race. It is therefore by no means certain that Jesus of Nazareth and the Galilean fishermen who were invited by Him to

[27] See the *Proceedings of the Society of Biblical Archæology,* vol. xxv, pp. 34-56 (London, January 14, 1903).

[28] H. S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts,* eighth edition (Munich, 1907).

[29] Also in the Aramaic inscription of Zaccur, King of Hamath and Laash (which appears in Genesis x. 19 as Lasha, near the southeastern end of the Dead Sea) Hamath represents the capital of Galilee. Compare *Theologische Literaturzeitung,* Oct. 10, 1908, col. 578; *Orientalistische Literaturzeitung,* Jan. 1909, col. 11 and col. 15. In the Semitic Section of the Fifteenth Congress of Orientalists, held at Copenhagen, August, 1908, Dr. Armand Kaminka stated, after I had presented a paper in which I tried to show that Hamath denoted the ancient capital of Galilee: he had advanced this theory eighteen years ago in his *Studien zur Geschichte Galiläas* (Berlin, 1890). This statement is not true; see *e. g. op. cit.* page 15, line 16. Dr. Kaminka cannot set up the plea that he meant to say, my theory that the majority of the Galileans were pagans at the time of Christ, had been advanced by him in 1890; because I never made such a statement. I laid special stress on the fact that during the last century B. C. the Galileans were Jews by religion, although not Jews by race. Dr. Kaminka's untenable theory was refuted by E. Schürer in his *Geschichte des jüdischen Volkes im Zeitalter Christi,* vol. ii, fourth edition (Leipsic, 1907) page 16, note 35.

become fishers of men, were Jews by race. Peter's speech bewrayed him. The Galilean founders of Christianity may have been, not Jews, but Aryans.[30] It is extremely improbable that Jesus was a son of David; it is at least as probable[31] that He was a scion of Deioces or even a descendant of Spitam,[32] the ancestor of Zoroaster.

[30] Compare my remarks in *Orientalistische Literaturzeitung*, vol. xi, col. 239 (May, 1908) and in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 302.

[31] I do not say it is probable.

[32] Compare A. V. Williams Jackson, *Zoroaster, the Prophet of Ancient Iran* (New York, 1901) p. 13.

OUR DUAL SYSTEM OF GOVERNMENT.

A SUGGESTION FOR REFORM BY CHARLES NAGEL.[1]

COMMUNICATED BY THE EDITOR.

CHARLES NAGEL, of the St. Louis Law School Faculty, in an address delivered before the Missouri State Bar Association, calls attention to the weak points of some legal affairs in this country caused by the dual system of our government. Interstate commerce is subject to United States control, and also to state laws, and the confusion arising therefrom does a great deal of harm. Mr. Nagel demands a more friendly cooperation of the states with, and ultimately a regulation of our interstate commerce by, the Federal Government. He says:

"It is obvious that 'frank cooperation' can be had only if one or the other authority assumes entire control. The State cannot, because chaos would result. The National Government must, because it alone can provide uniformity of rule and action, by establishing the entire system."

What Mr. Nagel says concerning the irregular, partly lax and partly spasmodic enforcement of law, and incidentally also about the regulation of competition, is very instructive. He says:

"Between the failure to sustain wholesome law, and the rigid enforcement of antiquated law; and between the inadequacy of the law on the one hand, and its spasmodic extravagance on the other, the progress of fair commerce has been seriously embarrassed.

"Now that all commercial integrity is gauged by the presence or absence of competition, let us consider for instance the immediate and inevitable effect of lax or incompetent enforcement of law. Fair competition means competition within the rules of the game.

[1] Since this article was compiled for publication, Mr. Nagel has received the appointment to President Taft's new Cabinet as Secretary of Commerce and Labor. No greater recommendation could be given to Mr. Nagel than the distinction which is thus shown him.

Those rules ought to be upheld by the State. If they are not so enforced, new rules will be adopted by those who play the game; and *the meanest competitor will fix the standard.*[2] When the law lies dormant, the habitual lawbreaker becomes a factor. Failure to enforce the established rule against him, lowers the standard altogether, and forces every competitor to come to that lowered standard, or to retire. So far from permitting him to rise above the letter of the law, official neglect forces him to fall below, or to drop out. Such is one of the chief causes of illegal customs and finally of corrupt practices.

"A mere instance will suffice. We have heard of railroad rebates until we are weary. If we admit that national legislation has finally dealt them a blow, we must also admit that the need for national legislation had been emphasized by State inefficiency and inactivity. It will not be contended that the remedy was not always at hand. Such plain abuse of power and privilege granted by the State, left the railroads absolutely at the mercy of the prosecutor. But nothing was done until rebates without reason or excuse became the rule and not the exception. What was the result? Competition under a new rule, virtually installed by consent of the State. Competition among shippers was had primarily, not for customers, but for rebates. As has been well said, shippers contracted for rebates. Disregard of law became a test of success. Every dealer of consequence had to determine whether he would engage in business as it was done, or retire. How many retired no one knows. But we do know that whenever one retired for that reason, competition was weakened by the loss of a force that stood for more than the capital which it controlled.

"It is not fair, therefore, to lay the entire responsibility for the lowering of this standard at the door of those who yielded, or even of those who initiated. The State cannot escape its share.

"And this false standard did not control the shippers alone. The railroads, forced to compete by law and by commerce, were compelled to yield to the same levelling influence. It was for them, it is true, to resist the practice at its inception. But when the practice had once gained ground, they struggled under the peculiar disadvantage of being compelled to render public service and to earn dividends. They could not retire. They were subject to mandatory orders. *For them the illegal standard became practically compulsory*; and no power could rescue them but the State itself.

"This is only one illustration gathered from conditions to which

[2] Italics are ours.

public attention has been directed with particular Force. Throughout a similar tendency has prevailed. The custom that makes for undesirable business, is the growth of public indifference. The practice that ultimately leads to graft, is the creature of official neglect. And the rule of competition forces participation in both, or retirement from the game.

"Again, spasmodic enforcement of law carries with it disproportionate and often enough undeserved penalties. In saying this I discriminate between that which may be fairly regarded as the law of the land, and that which may merely be found upon the statute book. If we had to consider only those who suffer from an unexpected enforcement of wholesome laws, to whose suppression they have at least in some degree contributed, our sympathy would no doubt be meagerly extended. But there is a large body of laws which from their inception were but the accident of overzealous minorities, or which by common consent have been suffered to die a natural death. Laws which are called into life to give evidence of official activity, and which are technically applied to conditions for which they were not intended, and whose enforcement nothing but an inflamed public opinion would tolerate.

"I appreciate the danger of the distinction. Theoretically all law must be enforced. Practically, all law is never enforced, and was never intended to be. When all banks by common consent suspend payment a minor law is broken, in order that a greater law may be obeyed. The written law yields to the unwritten, and the decision is approved.

"True, if the executive decides to enforce, there is no further room for controversy. Nevertheless, 'the law does not exactly define; but trusts to a good man.' As ex-President Cleveland has pointed out, the executive is the real representative of the people's will. To seek to enforce what the people will not sustain is vain; to enforce what is demanded in the spirit of revenge, is unwise. Sudden, often spasmodic changes in official attitude are costly. While the public may enjoy the dance, some one must pay the piper. That cost is too often incurred for the mere delectation of 'The strong man, the darling and idol of weak governments.' A great lawyer, and one who stood for the ideals of the law as few did, James C. Carter, said: 'There are a vast number of laws on the statute books of the several States which are never enforced, and generally for the reason that they are unacceptable to the people. There are great numbers of others the enforcement of which, or attempts to enforce which, are productive of bribery, perjury, subornation of perjury,

animosity and hate among citizens, useless expenditure, and many other public evils. All these are fruits of the common notion, to correct which but little effort is anywhere made, that a legislative enactment is necessarily a law, and will certainly bring about or help bring about the good intended by it; whereas such an enactment, when never enforced, does not deserve the name of law at all, and when the attempted enforcement of it is productive of the mischiefs above mentioned, it is not so much law as it is tyranny.'"

Our unsystematic method of regulating interstate commerce gives rise to strange complications. Mr. Nagel says:

"In the light of our policy in foreign countries, it must fill us with wonder that in our country we permit one State to legislate against the commercial company of a sister State.....It must be matter of surprise that to-day a Missouri corporation which is welcomed in England, Italy, France, Germany and in South American states, might be denied admission in Illinois. A corporation compelled to transact business under the same regulations in St. Louis and Kansas City—two cities upon the remote borders of the State—might be prohibited from doing business in East St. Louis, although St. Louis and East St. Louis constitute one commercial center. Could a commercial system seem less calculated to further legitimate trade? ....Obviously, if foreign countries have not found it necessary to protect their citizens against the invasion of foreign corporations, it would seem that the extravagance of a misconceived interpretation of State rights has led us into an entirely absurd course.....

"Assume, now, that in a treaty between the United States and a foreign power, provision is made for mutual commercial privileges, involving, among other things, the admission of the regularly constituted commercial agencies and organizations of the respective countries;—and no feature is a more common subject for consideration in such treaties. It is not likely that an English company would be content with the admission to the United States as an abstract right, without the privilege to transact business in the several States of the Union. And it must be clear that if the treaty gives the right, that right may be enjoyed notwithstanding any conditions which an individual State may see fit to prescribe. Or, if the State shall be permitted, notwithstanding such treaty provisions, to exclude foreign corporations from its territory, what is more natural than retaliatory legislation on part of the respective foreign countries? Surprise may be expressed at this statement; and I perfectly appreciate that the authority over, and responsibility for acts of the several States, which the United States should and may have to assume

in controversies with foreign nations, is involved in much doubt, and may give rise to much conflict of opinion.....We might well be confronted with the remarkable result that Missouri may under its law, exclude an Illinois corporation, and may under a foreign treaty, be compelled to admit an English company of like kind. In practice this is not an improbable result. In theory it can hardly be supposed to have been contemplated....While in some directions the tendency to centralization is ill advised and regrettable, I am satisfied that the interstate commerce of our country will not be or feel secure, until it has the protection of national law, as it has heretofore felt the chastisement of that law."

THE GENERAL PROPERTY TAX AS A STATE TAX.

THE NEGATIVE VIEW.

BY HOWARD T. LEWIS.

THERE is no question before the American people to-day that is more vital and at the same time more perplexing than that of the general property tax. And yet of all the unsolved problems there is none that receives comparatively so little attention, or about which the mass of people know so little. Though economists, State Commissioner, and financiers of every class have been working on this enigma for over a century, the average individual knows little or nothing about it, and, what is more, he does not seek to enlighten himself. Whatever the reason for this apathy, it is in more than one way a dangerous thing. In the first place the body politic ought to know at least the rudiments of the problem that touches every citizen in a more vital way, perhaps, than any of the others, for the mere sake of enlightenment if for no other reason. And in the second place this heedlessness is apt to create the fallacious impression that the problem is neither a very pressing one nor a very troublesome one.

Yet as administered in the vast majority of states to-day, the general property tax is without a single friend. That the system is a "most miserable failure" is the one point upon which most students of taxation are agreed. But how is the situation to be remedied, is the incessant and almost despairing cry heard on every hand.

There are still those who say that the fault with the general property tax lies not in the system itself, but in the administration thereof. But surely all the experience of man has gone to show that in so far as it is a universal tax system, applicable to all forms and phases of government, the contrary is true. The European countries after over a century of experimentation and after having investi-

gated the problem from every conceivable standpoint, have, almost without exception abandoned it, substituting an income tax, a habitation tax, or some combination of tax systems.

There is not a tax commission nor a state legislature in the United States to-day that has not been seeking for the past fifty years in the hope of finding a remedy for the admitted evils, and yet in the terms of the United States Industrial Commission, they "are as far from reaching such a solution to-day as they were when they first began." The experience of all nations who have tried the plan has been that the system will work fairly well in new countries, but as the community progresses and new and more complex forms of industries present themselves, slowly perhaps, but none the less inevitably, the general property tax breaks down until it must eventually be superseded by some more advanced scheme of taxation, or at least so completely modified as to be scarcely reognized. Consequently we must look for the remedy, in part, if not in its entirety, *outside* of the general property tax system.

Without stopping to outline the reforms in detail, let me sketch in a very general way, the lines along which the most advanced experts have been working. I shall not attempt to offer a panacea for all economic ills growing out of this problem. I shall not develop a complete remedy for local ills, nor suggest a detailed plan for raising state revenue. I shall merely show, in the light of the best obtainable evidence, what the first step should be.

Professor Seligman, of Columbia University, has said, "In attempting to get away from the general property tax, modern nations have been confronted with two fundamental problems. The first is that by bringing about greater justice, in distributing the burden of taxation among the various classes of the community. The second is that of correctly apportioning the resulting revenue among the various spheres of government." Herein lies the whole problem. But under the plan to be suggested, the second proposition dwindles down to a mere trifle, and disappears entirely in so far as the State and local governments are concerned. The solution depends upon one great fundamental principle which up to the present day has been almost unknown, but upon the recognition of which depends the equity and justice sought for in the distribution of the necessary burdens of taxation. That principle is the separation of sources.

To quote the California Tax Commission, in its report of 1906: "Separation of sources means that the counties and local government shall tax only the private or individual real estate and tangible property within their boundaries,—property, that is, which is clearly

and distinctly localized. The state, on the other hand, shall tax those industries and classes of property sometimes called corporate to distinguish them from private or individual industries and properties." And further, that anything that shall be taxed for state purposes shall be strictly exempt from local taxation, and *vice versa*.

Let us consider this proposed solution from both the theoretical and practical standpoints.

First, separation of sources is theoretically sound, because the two forms of government,—the state and the local,—are by their inherent natures so different, that any attempt to secure the necessary revenue required by both from one and the same source, can but afford unsatisfactory results. It is a matter of fact that the two governments have separate functions and separate powers. Just consider this difference a little further, and see where it leads to in the matter of taxation.

The activities of the local government redound directly and peculiarly to the benefits of local individuals and local interests. The protection of property by police and fire departments, the construction and maintenance of streets, bridges and the like,—these are the duties of the local authorities, because the benefits derived from them have little or no effect upon the state at large. They enhance and sustain the value of local industries, local real estate, and local personalty. This is, and always has been, the sole ground for making the expenses of the local government a local charge. The proposed separation would make but little change here. It proposes still to make local expenses a local charge, but further, it proposes to relieve purely local property from state taxes and the expenses of general activities, the benefits of which do not directly accrue to any particular local interest.

How is it with the state government? Its activities are broad and general; its duties, in the main, legislative. It provides a code of laws, the same throughout the whole of its territory. It provides certain laws under which business is conducted. It permits and controls great corporations. It administers to such institutions as are in no sense local in character, such as state institutions for the insane and feeble-minded and state penitentiaries. In other words the state cares for all those interests that are too large or too general for the local government to handle.

And note this, just as in the local commonwealth we find local real estate and local interests upon which to levy our taxes for the securing of local revenues, so we find corresponding almost precisely with the general activities of the state, great state industries

and broad state interests, as, for instance, the property and business of the great public-service corporations whose business pervades the state, (as railroads, telegraph and telephone companies, insurance companies, etc.,) whose business is in no sense confined to any one locality. These industrial corporations are distinctly and peculiarly the creatures of the state because it is through state enactment only that they are permitted to exist, and it is to the state and not to the local authorities that we turn for their regulation and control. They serve the people of the state as a whole and there is little or nothing localized about them. Nor do they derive benefit, in the same peculiar and direct manner as do local interests, from the activities of the local government, save, perhaps, through their local franchises. These great classes of corporations are so broad in their activities, their property holdings are so great, and their stockholders so widely scattered that the propriety of taxing them where by some accident of organization or legal enactment their head office may be or their property may be, is obviously illogical. As the New Jersey Tax Commissioner says in his report for 1905 in speaking of railroad and canal holdings, (representative of corporate property): "This peculiarity of the property in question constitutes it a legitimate class for the purpose of taxation, a class which, in order to be dealt with fairly in the matter of taxation, must be treated separately."

Not even the casual observer can fail to recognize this inherent difference between the state and the local government. Nor can he fail to see that going hand-in-hand with each is a class of taxables peculiar to it and inseparable from it by the very nature of its organization. This being true, we cannot escape the conclusion that theoretically, at least, each should raise the revenue necessary for its maintenance from those industries and those interests that correspond so exactly with it.

Turning from the theoretical to the practical consideration of the question, a remedy for the evils of the general property tax has been sought in the creation of State Boards of Equalization, with power to raise or lower the assessed valuation of any county, in the hope of securing uniformity of taxation. Have these boards proven effective? They have been tried in thirty-one states of the union and have utterly failed to remedy the conditions in any state in which they have been employed. The California State Board of Equalization says, "The strife between counties has not ceased, and in all probabilities will not, as long as assessors are elected, or selfishness remains a passion in the human breast." In a late report the State Assessor of New York made this statement: "No board of

officials, however diligent or however conversant they may be with the subject, can make equalization which to themselves will be absolutely satisfactory." David A. Wells says: "The most intelligent members of such boards have recorded their opinions, that it is impossible under the present system, to effect any just distribution of the incidents of taxation."

And just here will appear the first great advantage to be derived from separation. It would abolish at once the friction and annoyance of the vain attempt to equalize among the different counties. It is self-evident that if separation of sources be effected, a state board of equalization would be unnecessary, since the evils which called them into being,—the incentive for undervaluation, the spirit of rivalry and the resulting friction among the counties,—these, by the very nature of things, would be eliminated from the system, because the counties would not need to contribute toward the state expenses according to apportionment made by state officials, based on local assessments, as is largely the case at present. Separation means that there would be an end to this everlasting piling up of rate on rate on the same subjects and on the same foundation that is the bane of our present system of taxation.

The second great advantage to be gained through the adoption of the proposed system, is that the different taxing districts could then have practically local option in matters relative to the administration of their taxes. The local governments would have an opportunity to work away from the general property tax as at present administered in the smaller taxing units, benefiting by the experience of all of the other local taxing districts.

Can this be done now? No. The state laws prescribe to the last conceivable thing, what shall and what shall not be taxed. No change can even be made *within* the present system itself, save to a very limited degree, and then only through the long and complicated process of getting a law enacted instituting the change. To give local option without separation would cause the wildest confusion.

The point is simply this. There has never been before in all history such a crying need of reform in matters of local taxation, not a greater demand for it. It is at local conditions that we direct most of our attention, because it is there that the evils are most glaring, and there that the problem touches us most closely.

Reform must come, but it must come gradually, and the first step must be separation of sources, for with that can come quietly and easily local option. Then the local governments may undertake

the much needed reform unhampered by unnecessary state interference. Then experiments may be tried and proposals investigated, whenever the people by a referendum vote so express their wish. If the experiment fails a city or a county suffers, temporarily, not a state for a much longer time. And if it succeeds a whole nation benefits as a result. This point in itself is sufficient for upholding separation.

This plan is not a mere theory,—it has been tried in many places and has been conceded by all experts to be the most perfect system known. It is the fundamental feature of the Prussian tax system. Canada has tried it, notably in Ontario and Quebec, and its success has been unparalleled. The number of states in our own country that seek improvements in separation, partial or complete, increases every year. *No state or country that has tried separation has abandoned it.*

Take Pennsylvania, the pioneer in the movement, where separation has been in effect, to some extent for over twenty-five years. W. P. Snyder, auditor general of Pennsylvania, says (in a personal letter to the writer): "We think Pennsylvania has the best system for state taxation purposes of any state in the country."

In the report of the State Treasurer for 1899 we find the following: "After another year's experience and study of the revenue laws of this state, I am more than ever convinced, that while some modifications might be made, from time to time, the general scheme of state taxation is a good one and would advise its continuance. I do not believe there is anything superior to our scheme in existence in any state, and while it might be going too far to say that nothing better could be devised, it is certainly true that no one has thus far proposed any thing anywhere near its equal."

The New York Special Tax Commission in its report of January of last year, says: "It is for these reasons that your commission believe that we should maintain the separation of sources as between state and local revenue."

The United States Industrial Commission (1901) in summarizing the report of the Joint Committee, created to inquire into the problem in New York, and which made its report in 1900, say, "The committee formed the opinion, which it positively expressed, that the most practical reform in the existing tax laws of the state lies in the direction of raising state revenues otherwise than by direct levy upon the assessed valuations of real and personal property by annual bills, and laid it down as a fundamental principle of government that such a political entity as a state should have independent

jurisdiction into which it alone may go, and from which it may realize sufficient revenue for its own support."

In the final report of the West Virginia Tax Commission for 1902, we find, "Early in its deliberations the Commission was impressed with the importance of raising revenues sufficient for general state purposes and for the state's share of the support of free schools without levying any tax upon property, real or personal, within the state."

In addition to these, Connecticut and New Jersey have almost complete separation, while Ohio, Minnesota, Wisconsin, Vermont and Delaware all have separation to a greater or less degree, the divorcement becoming greater each year. A Maryland Tax Commission urged separation as early as 1888. The California Tax Commission, in the report of 1906, urged it as the reform most needed of all, and upon which all subsequent reform must be based. Political Economists, financiers, and students everywhere see in it the only sane solution of the problem. And all this without the additional benefits to be derived from local option. As for its success, we need only glance at the rapid strides being made yearly wherever it is in effect, to satisfy ourselves as to its desirability.

This can show but one thing, that the tendency of all reform in taxation is toward separation, that in the most advanced states it has become firmly embedded in the system, and is recognized as the fundamental principle in it.

Separation, then, must form the basic principle upon which any successful reform in taxation must be based. But the question immediately arises, where will the line of demarkation be drawn, and upon which sources shall each be allowed to draw? The answer is not far to seek—follow the example of every other state that has ever embraced separation,—relegate the general property tax to the local communities, and draw the state revenue chiefly from taxes on corporations, together with certain other special taxes.

Why this division? Because as yet no adequate substitute has been found for the general property tax as a local tax, and because from the very nature of it, that is where it belongs. On the other hand, as I have shown earlier in this article, corporate property is closely allied to state government. But even if it were not so, experience has shown the local authorities unable to handle this class of property. Let me illustrate.

The attempt has been made on the part of many of our states to tax great corporations through their local assessors, and the result has been a signal failure in every case. The reason why it

should be so is very evident. How *can* a city or a county assess with any degree of equity or justice on that portion of a great corporation, whoses business may even be interstate, that lies within its small territory? The assessors can see but a small part, and not the whole. It is like attempting to judge the value of an entire building through the study of one brick. Is it just to the corporation to have it so—its property valued, as is usually the case, by men unfamiliar with their work, and a different value placed upon the same subject in every county in which it is assessed?

What makes the matters still worse, it has been recognized from the very beginning that the many different classes of corporations cannot be successfully taxed by one and the same method. The local assessors being engaged, as they must necessarily be, largely in the administration of local taxes, cannot be safely or wisely entrusted with several other sorts of taxes. "Nor have these officials shown any ability in the past," says the Massachusetts Tax Commission, "to cope with these broader matters of taxation." And it goes on to say, "Wherever it is attempted, it is a rare occurrence indeed that they do not have to call in the assistance of some sort of a state board to obtain any degree of equality, uniformity, or justice."

To establish this point still more firmly, allow me to present two instances to illustrate the attempts on the part of local assessors to value one form of corporate property, viz., railroads. According to the New York Tax Commission, the assessment of the same identical railroad in two adjoining and strikingly similar counties varied $25,000 per mile of track (Wells). The state of Wisconsin offers even a more striking case. In Waukesha county of that state the assessment of one of the leading railroads of the state varied $90,000 per mile of track, and this within the same county, the assessment being made by township assessors.

These are but specific illustrations, but to show this sort of thing is universal wherever the local assessment of corporate property is tried, see also what the Industrial Commission says about the state of Texas, "Valuations of different roads are very unequal, and those of the same road vary greatly in different counties. As in the case of individuals, each corporation strives for low assessments, and corporations do not seem to object to this inequality."

And one thing further. It is as the Commission from New York in its report for 1907 says, "It must also be remembered that a local assessment and collection of most classes of taxation, outside of the real estate tax, is, for obvious reasons, less effective than if

the assessment and collection are put in the hands of state officials. The truth of this statement is amply attested by our experience in New York with the liquor license tax, the special franchise tax, and the corporation taxes."

Both experience and logic would, therefore, seem to indicate that this step, taken gradually, perhaps, yet aiming at ultimate complete divorcement of the sources of revenue to be the fundamental principle in the much needed reform. Working out this principle there can be no doubt but that a plan may be developed which, if not absolutely perfect, will, at least, be relatively better than the existing one, and so far superior to general property tax, as now administered, that we can feel satisfied with it as a substitute for the improvement of present conditions and one which will prepare the way for further changes as opportunities present themselves and needs arise.

CHRISTIANITY AS THE PLEROMA.

BY THE EDITOR.

[CONTINUED.]

GNOSTICISM AND THE PERIOD OF TRANSITION.

WE call Christianity the grandchild of paganism because there is an intermediate link between Christianity and the ancient polytheistic paganism of Græco-Roman mythology. Ancient paganism represents a stage in the religious development of mankind which has become typical for all religions characterized by being limited to well-defined boundaries. These boundaries were very narrow in the beginning. There were state religions in Athens, in Sparta, in Ephesus, in Syracuse, in Rome, in the several cities of Egypt, in Tyre and Sidon, in the great centers of population in Babylonia, Assyria, Phœnicia etc., and the mass of people in each district came little in contact with their neighbors. But as trade and commerce expanded, people of different cities became acquainted with each other and with their several religious views. The different legends were retold in foreign countries and persisted there, so far as it was possible, side by side with the native religion. We know that much confusion originated in this way; e. g., the genealogies of the gods were different in different cities, and so were the marriage relations between gods and goddesses. Thus in Greece when the different local traditions were combined and systematized, the conflicting traditions were adjusted as well as could be done in the haphazard way in which the religious development took place. It is in this shape that Greek mythology has been preserved in the well-known poem of Hesiod, and students of classic lore are sometimes puzzled by the many contradictions.

It frequently happened that the same god or goddess was called by different names in different localities. In one country one feature was developed, and in another, others; and the legends told of

them were so modified that when they were retold and compared, the several devotees no longer recognized that these figures had once been the same. So we know that Astarte, Aphrodite or Venus developes one feature of the great female divinity while Hera, Athene and Artemis develop others. The Babylonian Istar combined all of them and yet the Greek worshiper saw no resemblance between Artemis and Athene. The same is true of such heroines as Danae, Andromeda, Io, and others. This state of affairs naturally tended to obscure the issues.

A similar state of confusion existed in Egypt, where we are unable to present a perfectly consistent mythology of the popular gods. The official priests in ancient On, or as the Greeks called it, Heliopolis, made an attempt to settle all disputes and to systematize Egyptian religion, but their creed does not solve all difficulties, nor does it help us to bring order into the chaos of previous times.

It is obvious that the religious development of mankind could not halt at this stage of a unification of the mythologies of the several nations. When the differences of nationality and language ceased to constitute dividing lines, the problem of adjustment presented itself in a renewed form, and this happened in the history of the antique world through the conquest of Asia by Alexander the Great.

On the ruins of the Persian Empire a number of Greek kingdoms were established. The old barriers that had separated the East and the West had been removed, and a new period originated in which Eastern lore became known in the West, and Western views superseded and modified the traditions of the hoary Eastern civilization. This Hellenistic period affected religion more than is commonly known, and the period from Alexander's overthrow of the Persian Empire to the time of Christ was the preparatory stage for the formation of a new religion that was destined to be the religion of the Roman Empire.

The exchange of thought that took place between the East and the West discredited the belief in the traditional gods. The old priesthood lost its hold on the people, and complaints of infidelity were heard everywhere; but the cause was not (as it was then thought) a decay, but rather an expanse of the religious spirit.

Even before the conquest of Alexander the Great we notice a strong influence of Eastern religion upon ancient Hellas which found expression not only in philosophy (e. g., Pythagoreanism) but also in religious institutions, mainly in the mysteries such as were celebrated at Eleusis and in other cities. They fascinated the

Greek mind, for they taught more plainly than the ancient myths the eternal repetition of the life of nature, deriving therefrom an evidence for the immortality of the soul, the promise of which was held out to the initiates in dramatic performances and suggested through allegories. We know that ears of wheat, phallic symbols, and other emblems of regeneration played an important part in the mysteries. There were ablutions or baptisms, the lighting of torches, the blindfolding of the initiated and the removal of the veil, exhibiting a vision of deep significance; there were trials and tribulations finding their climax in a descent into the underworld, and finally a great rejoicing at the conquest of life over death.

In their later stages of development, the mysteries incorporated more and more a great moral earnestness, for we find purity of life and freedom from guilt demanded as the most indispensable condition for participation in the bliss that was to be gained through initiation. All this infiltration of Oriental lore into Western countries took place before the expedition of Alexander the Great. It would have continued even if Alexander had not crossed the Hellespont, but here as in many other cases, a catastrophe hastened the historical process that was slowly preparing itself in the minds of the people.

The process of the formation of modern England is similar, and in this respect we may compare Alexander's expedition to the invasion of William the Conqueror into England. Norman words and Norman civilization had invaded the Saxon kingdom long before the Norman conquest, and might have produced by a slow and peaceful process some kind of modern English, such as we have it now. But the Norman conquest was a catastrophe in which the factors at work gained a free play by an overthrow of the retarding conservatism and thus hastened the process that was actually going on. The old Saxon England could not have remained isolated and would have modified its institutions as well as its language under the influence of continental Europe. With or without the Norman conquest its destiny was in all main features foreordained and the same law of history holds good in other cases, especially in the formation of the religion of Europe which we call Christianity.

When the barriers of the different countries broke down in the time of Alexander the Great, a religious movement spread during the Hellenistic period over the Mediterranean countries which received no definite name, but in its religio-philosophical form, may best be characterized as pre-Christian gnosticism. While gnosticism is generally treated as a phase in the development of Christianity,

we insist that it existed before Christianity. Its beginnings lie in the first century before Christ and it reached its maturity before Paul wrote his Epistles.

Biblical scholars have repeatedly called attention to the fact that the Epistles of St. Paul abound in the most important terms of gnostic philosophy. We will mention here only such gnostic notions as the doctrine of the three bodies, the corporeal body, the psychical body and the spiritual body; the ideas of the pleroma, the fulfilment or the fulness of the time; of the parousia, the presence of the saving deity; of the mysteries; and there are some others all of which are presupposed as known to the congregations whom the Apostle addresses. He uses these terms freely as known quantities, and nowhere deems it necessary to explain their meaning. This proves that his Epistles represent the conclusion of a prior movement, the development of gnosticism, as much as the beginning of a new one, the formation of the Church which is a definite individualization of the preceding gnosticism.

It was a natural consequence that the gnostic sects which preserved some of the original and tentative, or we may say cruder, types of the movement, were repudiated as heretical, and Church historians, ignorant of the fact that they represent an older phase than Christianity, regarded them as degenerate rebels. We may well assume that some of the later gnostics were Christian heretics, i. e., they were unorthodox members of the Church but assuredly not all, and we have reason to believe that not a few of the later gnostics such as the Manichæans had developed on independent lines religious notions that were not derived from, but were parallel to Christianity.

One thing is sure, that the appearance of Christianity cleared the situation at once. So far the movement had developed among Jews and Gentiles around various centers with general tendencies, all verging in the same direction. The world was in a state of fermentation and the idea that the saviour had come acted like a reagent which caused the turbid ingredients to settle. To use another allegory we may say that pre-Christian gnosticism was like a liquid ready for crystallization, as for instance a cup of water chilled much below the freezing point. The walls of the vessel being smooth, the water does not crystallize, but as soon as a straw is dipped into the water a point of attachment is given around which the ice forms and the water of the whole cup freezes with great rapidity. When St. Paul preached the Gospel of Jesus Christ, a definite issue was raised which could not be ignored, and forced all gnostics to take

issue with it. The hazy and vague conception of a Christ appeared here actualized as a tangible personality which had either to be rejected or accepted.

All minds of a religious nature were full of expectancy and in the circles of Jewish gnostics the expected saviour had already been identified with the Messiah and was called Christ. The term occurs frequently in the Solomonic psalms which were sung as hymns in the synagogue of Alexandria in the first century B. C. So we see that a vague notion as to the nature of the Christ existed long before Paul had come to the conclusion that Jesus was he. In the New Testament, mention is made of an Alexandrian Jew, by name Apollos, a gnostic teacher who was well versed in expounding the scriptures and knew all about "the Lord," but he had not yet heard of Jesus. A few lines in the Acts of the Apostles (xviii, 24-25) throw a flood of light on the situation. They read thus:

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."

Apollos was converted to the belief of St. Paul, as is stated in verse 26: "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." The conversion of Apollos consisted simply in this, that henceforth when he expounded "the way of the Lord" he identified the Lord with Jesus, as we read in verse 28: "For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ."

Of Gnostic sects we will mention the Zabians, the Ophites, and the Simonians, all of which are pre-Christian, although we know them mainly in later forms of their development, or from the polemical literature of Christian authors.

THE MANDÆANS AND ZABIANS.

An old form of gnosticism which has its home in Babylon and is still in existence, is the religion of the Mandæans who worship as their saviour a personification of the gnosis under the name Manda d'Hajjê, the Enlightenment of Life. Remnants of this sect still exist in the swamp districts of Mesopotamia and in Persian Khusistan. They claim to be Zubbâ, i. e., Zabians,[1] or "Baptizers,"

[1] צבע

whereby they mean to establish an historical connection with the disciples of John the Baptist. Though this claim has been suspected of being invented to gain the respect and toleration of the Mohammedan authorities, it seems not improbable that the Zabian or Baptizer sect in Palestine in the first century before the Christian era must be regarded as a kindred movement among the poorer classes of the Jews, for the Zabian creed bears many resemblances to the gnosticism of the educated people of Asia Minor and Alexandria.

The great prophet of the Zabians in Palestine was John, surnamed "the Baptizer," or as we now say, "the Baptist." He was one of their leaders, perhaps their chief leader in the times of Christ, but we need not for that reason assume that he was the founder of the sect, for the Zabians counted many adherents outside of Palestine, in Samaria as well as Asia Minor, at the time when the apostles began to preach the Gospel of Jesus. They were called the disciples,[2] and when we read the passages referring to John the Baptist in the Gospel, we are involuntarily under the impression that they were written to gain converts among the Zabians. No doubt that many Zabians were gained for Christianity, but large numbers kept aloof and fortified themselves against further inroads of Christian proselytism by an intense hatred which shows itself in the sacred books of the Mandæans.

In their complicated system Manda d'Hajjê is again and again incarnated for the sake of salvation, his visible image on earth is called Hibil, and he appeared last in John the Baptist, called Yahya. This Yahya baptized Yishu M'shiha (i. e., Jesus), a false Messiah. To remedy the mistake, Anush 'Uthra, a younger brother of Hibil, came down to earth, and while Yahya was slain by the Jews the false prophet was crucified. Then Anush 'Uthra punished the Jews by the destruction of Jerusalem and the dispersion of the nation.

The Mandæan religion is an extremely complicated system which in its present form bristles with polemics against Christianity and Mohammedanism, but there can be no doubt that the nucleus of this queer faith in its main tenets is derived from ancient Babylonian sources, and many of its points of resemblance to Christianity must be explained as parallel formations.

If the religious tenor of a religion is best known from the hymns which the devotees sing, we must look upon Mandæism as a Babylonian faith which had broadened by the acquisition of the knowledge of the age as it was imported into Mesopotamia from the east, i. e., Iran and India; the extreme west, Hellas and also Asia

[2] μαθηταί.

Minor; and from the southwest, Egypt, Palestine and Syria. The foundation remained the same, the world-conception of ancient Babylon, as modified by Persian monotheism, now commonly called Mazdaism or Zoroastrianism. The prayers of the Mandæans retain the ring of the ancient Babylonian hymns.

For all we know it is not impossible that the Mandæan religion originated under Indian influence and the word *manda*, which corresponds to the Greek term *gnosis*, i. e., cognition, knowledge, or enlightenment, may be a translation of the Buddhist *bodhi*.

THE OPHITES OR NAASÆANS.

One of the strangest gnostic sects are the snake-worshipers, called Ophites or Naasæans,[3] whose pre-Christian existence can scarcely be doubted and here even the old Neander when referring to the probability that their founder Euphrates[4] lived before the birth of Christ, says:

"We would thus be led to assume a pre-Christian gnosis which afterwards partly received Christian elements, partly opposed them with hostility."

Like the Zabians, the Ophites are of pagan origin and incorporated traces of ancient Babylonian, Persian, Egyptian, and perhaps also of Indian notions. The snake is originally the symbol of goodness and of wholesome life, the good demon,[5] as we find him represented on the Abraxas gems. The snake was sacred to Hygæa, the goddess of health, and also to Æsculapius, the god of healing. We can not doubt that the brazen serpent which was erected by Moses for the healing of the people had a similar meaning, and *seraphim* in the original Hebrew means serpent-spirits.

In Christianity the snake of paradise is identified with the principle of evil, represented in Parseeism by the dragon; and so the Christians were greatly offended at the idea of revering the snake as the symbol of divine wisdom. On the other hand the Ophites, as also the Zabians, regarded the Jewish God, whom they called Ialdabaoth, as the prince of this world, the creator of material existence and of evil, and they pointed out that the snake promised to Adam the boon of the gnosis, i. e., of the knowledge of good and

[3] From the Greek ὄφις or the Hebrew נָחָשׁ. The term *nakhash* is the snake of the occultists. It is the name of the constellation called the great serpent, or the dragon, and the Piel of the verb *nakhash* means "to practice sorcery, or to consult an oracle; to have forebodings, or receive omens."

[4] *Origen. c. Cel.*, vi. 28.

[5] ἀγαθοδαίμων.

evil, which the jealous Ialdabaoth tried to withhold from man. The Ophites distinguish between a psychical Christ and a spiritual Christ.[6] The former was present in Jesus at his birth, it is the lower form of mind, but the spiritual Christ descended upon Jesus at the moment of baptism in the shape of a dove and abandoned him when the passion began. This, they claim, explains also that Christ could no longer perform miracles and became a helpless victim of his enemies.

The Ophites criticise the God of the Jews, whom they regard as the demiurge, for his many vices which indicate the low character of his divinity, especially his pride, jealousy, envy, wrath and love of vengeance. The highest God, the God of love and mercy, he whose messenger is the snake, and whose representative is the spiritual Christ, is absolute benevolence, and he communicates himself lovingly to all things, even to the inanimate things of nature. The Ophites say, as we learn from Epiphanes (*contra Haeres,* xxvi. c. 9):

"When we use the things of nature as food, we draw into us the soul that is scattered in them and lift it up again to its original source."

In quoting this passage Neander comments on the Ophites, that "thus eating and drinking became to them an act of worship."

Further we read in one of their gospels that the Deity thus addressed those who consecrate themselves to him: "Thou art I and I am thou. Where thou art I am, and I am in all things. Thou canst gather me up wherever thou mayest desire, but when thou gatherest me up, thou gatherest up thyself."[7]

The Ophite doctrines may also contain traces of Indian influence. Bodily existence is regarded as evil *per se*; and the gnosis or enlightenment, like the Buddhist *bodhi,* is the means as well as the end of salvation. We know their doctrines only as preserved by their Christian critics and must assume that the Ophites themselves were perhaps only superficially acquainted with the Hebrew scriptures; and their identifications of the God of the Jews with the evil deity and of the snake with the principle of wisdom would appear in a different, probably in a better, light if we could fall back upon statements of their belief as formulated by themselves.

THE RELIGION OF MANI.

How powerful the non-Christian gnosticism was appears from the fact that Manichæism, a doctrine that in spite of its resemblance

[6] ψυχικός and πνευματικός.

[7] See Neander, Germ. ed., p. 246.

to Christianity originated from non-Christian sources, could spread so rapidly over the Roman empire in the third century A. D., and remain a most powerful rival of Christianity down to the time of Pope Leo the Great.

Mani, the founder of this sect, was born (according to Kessler[8]) in the year 215-216 A. D., as the son of Futak[9], a Persian nobleman of Ecbatana. He was most carefully educated and raised in the faith of the Zabians, but being of an intensely religious nature, he devoted himself to religious exercises and speculation and became a reformer. His efforts resulted in a revival that gradually developed into a new religion on the basis of the traditions from which Mani had started, and this religion, called Manichæism, is distinguished not only by devotion and earnestness but also by the most rigorous asceticism which is but the moral application of a dualistic world-conception. What interests us here in the Manichæan movement, is the great similarity it bears to the dualistic and ascetic tendencies of Christianity which continued to influence the Church down to the time of the Reformation. Though Manichæism belongs to the Christian era, it is not a Christian sect; it has acquired its similarities to Christianity from other sources; it is a development of impulses which started in ancient Babylon and its relation to Christianity is more an attitude of hostility based mainly upon rivalry and intensified by competition.

Harnack[10] says, "Manichæism did not originate on Christian ground....It is Kessler's merit to have shown that the ancient Babylonian religion, the original source of all the gnosis of Western Asia, was the basis of the Manichæan system."

If Manichæism had not come in contact with Christianity it would in all main points have been the same religion, and so we are justified in looking upon the Manichæan movement as a strand of religious tendencies which represents a parallel formation to Christianity and which will therefore help us to understand the general drift of the age.

THE SIMONIANS.

Samaria seems to have been a hot-bed of religious sects, for we know that several prophets arose there at the time of Christ who claimed to be Messiahs of Israel and incarnations of God. They

[8] *Genesis des Manichæischen Religionssystems.*

[9] The Greeks call him Πατέκιος.

[10] See *Enc. Brit., s. v.* "Manichæism," Vol. XV, p. 485.

are Simon Magus, Dositheus, Cleobolus, and Menander, the first having been the most successful among them,[11] for the sect which he founded spread beyond the boundaries of Samaria and was still flourishing in the second century.

Simon Magus was a gnostic who, as we learn from the Acts of the Apostles, came in contact with the disciples of Jesus, especially Philip and Peter. The very existence of Simon Magus in the forties of the first century, his claims and doctrines, prove that gnosticism antedates Christianity, for even before St. Paul's conversion, it was a powerful movement while the Christian Church was still in its infancy.

We read in Acts viii. 9-10:

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God."

"The great power of God,"[12] is a gnostic expression and the original reads literally, "This one is the Power of God, the so-called Great One," which indicates that we have to deal here with a technical term.

We know of the Simonians who worshiped Simon Magus as God incarnate, through Justin Martyr,[13] Clement, Irenæus, Hyppolytus and Origen, also through Celsus as preserved by Origen.

Their doctrine must have been very similar to the Christian faith and it is a strange fact that they taught a trinity long before the Christian Church adopted or even began to discuss this conception of God. The founder of the Simonians continued to live in Christian legend as a kind of Antichrist, and the supernatural power with which the faith of his adherents had endowed him, was changed to a charge of sorcery and black magic.

THE THERAPEUTES, THE ESSENES, THE NAZARENES, AND THE EBIONITES.

There are some more pre-Christian religious movements which are inspired by the spirit of gnosticism. In his *De vita contemplativa* Philo tells us of the Therapeutes in Egypt who led a life of

[11] Eusebius, H. E. N., 22.

[12] Οὗτός ἐστιν ἡ Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.

[13] Justin Martyr wrote a book on Simon Magus entitled *Syntagma*, which is unfortunately lost, but he refers to him frequently in his other writings, and the main contents of the *Syntagma* has been preserved by Irenæus.

holiness, religious contemplation and divine worship, anticipating so much that is commonly regarded as typically Christian that the date and the authority of the book and even the genuineness of his reports have been questioned by Eusebius who discusses the problem at length in his *Ecclesiastical History* (II, ch. 17), and by others who accept his arguments. But it is difficult to discover a motive for such an intentional falsification of history, and after all the opinion of Eusebius rests upon a very weak foundation, namely the assumption that Christian ideas, and with them the aspiration for leading a life of holiness in the fashion of monks, can not have antedated the Christian era. Yet this is exactly the point which has to be conceded. Even if the evidence of the existence of a pre-Christian gnosis which originated in Mesopotamia and spread to Asia Minor and Egypt and thence over the whole Roman Empire counted for nothing, we have still the Scriptural evidence that Christianity has developed from the Zabian movement, that Jesus was baptized by the leader of the Zabians in Palestine, and that Christ was a Nazarene. In fact the Jerusalemitic Christians continued to be called Nazarenes even after the death of Christ.

When St. Paul visits Jerusalem and creates a disturbance he is accused before Felix, the governor, in these words: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

It is absolutely excluded that Nazarenes can mean men born in Nazareth; the word must be the name of a sect of which Jesus was a member, a sect which had its headquarters at Pella after the destruction of Jerusalem, and which is mentioned by Epiphanius (Pan. XXX, 7) and Jerome (*Epistle 72*, addressed to Augustine).

The Essene communities constitute another unequivocally pre-Christian sect with similar tendencies as the Nazarenes. The two sects are so much alike that there is some reason to believe that they are identical, but it will be difficult to bring proof for this contention.

The Essenes are mentioned by Josephus (*Bell. Jud.* II, 8 and *Antiq.* XVIII, 1, 5), by Philo (in his *Quod omnis probus liber*), by Eusebius (*Pr. Ev.* viii. 11) who quotes from a lost book of Philo's, and by Pliny (in his *Hist. Nat.* V, 17). They date back to the second century B. C., and Josephus himself joined their community for a while.

The meaning of the name is unknown and need not concern us now. Our main purpose is to point out their kinship to the

gnostic movement which is indicated by their religious seriousness, the similarity of their views to Persian and Babylonian doctrines, and the ascetic tendency of their moral teachings.

The Ebionites, i. e., the sect of "the poor," may have been a name for the Nazarenes, for it is probable that Jesus referred to them whenever he spoke of "the poor." We know that the Nazarenes were communists who required those who joined their ranks to deliver all their property to the authorized leaders of the sect. In the Acts we are told the grewsome story of Ananias and Sapphira who, having kept back part of the money they had received for the sale of their property, fell dead before the feet of St. Peter. If the Ebionites are indeed the Nazarenes we might interpret the proposition of Jesus to the young rich man, "Sell all thou hast and distribute unto the poor," as an invitation to join the congregation of the Nazarenes.

Wherever we turn, we find that tendencies and movements animated by the spirit of gnosticism existed at the beginning of the Christian era, and that even the New Testament presupposes their existence in Palestine, for Christianity itself is stated to have developed from the local gnostic sects.

* * *

Gnosticism therefore is older than Christianity. It is a religio-philosophical movement which originated through a fusion of the Eastern and Western civilizations during the first century before the Christian era. Eastern doctrines were studied in Greece in the light of Western conceptions having as a background the religious traditions of the Western, especially the Greek, nations together with the impressions which the dramatic performances of the initiations into the mysteries had left upon the people. Thus gnosticism, the product of a fusion of all pagan religions of classical antiquity, is the real mother of Christianity.

Our proposition seems strange to those into whose minds the idea that Judaism is the mother of Christianity has been inculcated since the days of childhood, but the facts of history speak for themselves.

(TO BE CONTINUED.)

THE GHOST OF A LIVING PERSON.

COMMUNICATED BY THE EDITOR.

THE Society for Psychical Research has investigated a great many cases, but as far as I can remember they have not as yet seriously considered instances of spirit-manifestations of living people. Dante in his Divina Commedia speaks of a man whose soul he met in the Inferno where it was tortured for the many crimes committed on earth. Yet the person to whom the soul belonged was still living, at least to all appearances. Dante informs us that this person was animated by a devil who had taken the place of his real soul which had already descended to the place where it belonged. Now if contemporaries of Dante had asked this unfortunate person whether Dante's report was correct or not he would have vigorously declared that he knew nothing of the predicaments of manifestations of his soul in other parts of the universe.

Here is a problem, and we have an opportunity to report a case which is similar in kind. A friend of ours, Rev. W. H. Withrow, wrote a book on Egypt some thirty-odd years ago, and an unusual number of copies were by some chance circulated in Melbourne, Australia. The result was he was looked up to in that part of the world as an authority in Egyptian lore.

Some people live longer than might be anticipated, and this happened to Mr. Withrow. His readers in Melbourne thought he had long been gathered to his fathers while he was still continuing his labors as an editor in a publishing house in Toronto. It happened that his ghost appeared in Melbourne at a seance while he was quietly attending to his work in Toronto, when by some accident he saw the report of what his ghost had done and vigorously objected, declaring the whole phenomenon a fraud. We republish here his statement, quoted from the illustrated weekly *Onward*, which goes far to prove that a person need not be aware of the caprioles which his ghost may perform during his lifetime.

Mr. Withrow denies all responsibility for what his ghost may have stated and calls the whole a "bare-faced fraud." He writes as follows:

"I have before me the number for July 1st, 1906, of *The Harbinger of Light, A Monthly Journal, devoted to Psychology, Occultism and Spiritual Philosophy*, published at Melbourne, Australia. It devotes four columns to 'Mr. T. W. Stanford's seances with the medium Charles Bailey, reported by Mrs. Charles Bright.' The substance of this seance is an address purporting to be given from the spirit world by the present writer on February 2, 1906. We all remember Mark Twain's reply upon a rumor of his own death that the report was 'very much exaggerated.' I share the feelings of the veteran humorist and would remind the medium at the Antipodes that he is 'a little too previous' in his alleged posthumous revelation, that I am at this writing very much alive and in good health, and that, moreover, I repudiate some of the sentiments attributed to my ghost. I will not say with the Southern senator that I deny the allegation and defy the alligator, but the said medium is quite astray on matters of fact and not less in some matters of opinion held by me.

"I am informed that I proved to be a great acquisition to the meetings, and that I told those present that in the flesh I was attached to the Established Church of England. Now I have a great respect for that Church, but I never was a member of its communion. I am described as having written largely on the Catacombs of Rome and their inscriptions, which is quite true, but my book on that subject was published thirty-three years ago, reached a sixth edition in England, and sold largely in Australia, so it did not need a spirit 'from the vasty deep' to reveal that fact.

"A citation of an inscription from my *Catacombs* is given in support of the theories of spiritualism. This I never wrote nor anything bearing the least degree such an interpretation. I hope that when I shall have shuffled off this mortal coil I shall not be capable of the incoherent utterances and erudities of thought and expressions which are attributed to me. My alleged address begins as follows:

"Rev. W. H. Withrow: 'My name is Withrow. I am exceedingly pleased to speak with you once again. I reckon these to be grand opportunities—happy privileges, when I am asked to speak to you,' and so on for three solid columns of gush and mush. I am made to say, 'You are living now in a blessed dispensation and are privileged to see signs and wonders which you call psychic phenomena. I do not care how great may be the nation. . . .if they cast aside

their spirituality, persecute mediums and those who seek to lead them into light, they will and must ultimately decline.'

"After the fashion of many 'spiritualists' I am made to berate the Church of to-day, which is described as 'nothing but a valley of dry bones.' On the contrary I revere that Church, with all its imperfections, as God's agency for the uplift of the world, and never so strenuous and successful in its efforts as to-day, as its renewed missionary, religious and social activities demonstrate.

"I am made to sneer at parents 'sending their children to orthodox Sunday schools where they will receive for the truth Church doctrines, fables and legends.' On the contrary the greater part of my life has been devoted especially to the promotion and aid of these institutions which, in a country where religious instruction is excluded from the public schools, I regard as a necessary complement of civilization.

"I am made to say with reference to the education of children, 'teach them to look for messages from the spiritual realm and tell them that perchance God has given them a most holy gift of clairvoyance and trance-speaking.' I am made to close my long harangue with what is called 'a grand peroration' from Robert Ingersoll, which I never before read and whose perfervid rhetoric I do not admire—'Strike with hand of fire O weird musician, thy harp strung with Apollo's golden hair,' and so on.

"So far as I am personally concerned this of course is very amusing; but is it not abominable that some charlatan, some fake or fraud should impose on the credulity of men and women seeking to catch some whisper of the spirit life by citing opinions supposed to have special weight or authority as coming from the other world, opinions which the alleged author never held, and the chances of his seeing or hearing of which are almost infinitesimal. It is only by the merest accident that this screed came under my notice, much of it of baldest platitude and some of which I utterly disavow."

This communication was sent us by Mr. Withrow under date of November 22, 1908, and we regret to add that our friend has died in the meantime. In spite of the righteous indignation shown in his communication he took the case rather humorously, for he was glad that he was still alive at the time to enter his protest. He has now become indifferent to frauds practiced in his name and mediums are at liberty to let his ghost appear at seances, without fear of having the living man turn on them in repudiation of his own double.

AN EVENING WITH C. C. FOSTER.

BY A SKEPTIC.

THE article in the February *Open Court* containing a reminiscence of C. C. Foster's work as a medium, with a marvelous instance of his clairvoyant power, interested me very much because I had an experience with him, not quite so tragical, but of the same order, which was followed by an explanation and a demonstration so complete that I think it worth recording.

About thirty years ago, when Foster was at the height of his popularity and power as a trance medium, and as a master of the various arts of communication between the spirits and those who sat at his table, I was one of a party of five who paid ten dollars for the privilege of spending an evening with him. We were all what are called educated men with literary tastes and habits, and were all greatly interested in the phenomena of spiritualism and clairvoyance then so ably set forth and illustrated by many skilful advocates.

The evening was filled with interesting exhibitions of Foster's power as a medium; but I will select only two or three which illustrate his methods. After we were seated at a long table, which was apparently an extension dining table of the ordinary type, the door opened and Mr. Foster appeared in one corner of the room advancing toward us with a sinuous motion of his head and body which reminded me of the progress of a serpent. He sat down, a little away from the table, quite at ease, and began to converse with us. Meanwhile the table began to undulate, the various parts rising and falling with a regular motion. I asked, "Is this part of the demonstration?" He said, "What do you mean?" I said, "This motion of the table, what is it?" "I don't know," he said, "I have nothing to do with it." The exercises began, and after some time Mr. Foster suddenly turned to me and said, "Here's something peculiar. A cloud appeared in the upper corner of the room yonder and

floated down like a cloud of cigar smoke till it came to your side and gradually assumed the form of a little child who wishes to speak to you. Have you ever lost a child?" I said, "No. But I lost a little brother many years ago." "Well, he is here and wishes to speak to you." Then he told me to take a card containing the alphabet and a pencil and touch every letter in the alphabet, and when I came to the first letter of the name he would tap three times with his pencil on the table and then my next neighbor, without Foster's seeing the letter, was to write it down at a table by his side. In this way he quickly spelled the name Joseph, telling me of what he died and various other particulars which were very surprising and unknown to any in the room but myself. After that I carefully watched his methods, as he applied the same tests to my companions. I saw that he watched them as they went over the alphabet, and I did the same. Very soon I saw that I was able to tell as well as he when the right letter was reached, because instinctively the person who held the pencil paused a moment, looked up, or did something which indicated expectation on his part, at which Foster promptly rapped. When he came around to me again he asked me to think of some friend who had recently died. He then asked me to use the alphabet as before. I did so, but this time I carefully beat time on the letters and he went through the alphabet and found nothing. He said, "That is strange." He went through again and rapped on the wrong letter. Then he said, "Well, let's try something else. I will make the initials of the name appear in red letters on my arm." He made some very lively motions in the air with his two hands flying around each other, and then pulled up his sleeve and exhibited some red marks which only faintly resembled D. P., the letters I wanted. I asked him what the letters were. He said he did not know. I declined to exercise my imagination, and he said, "Let's try something else." He then told me to write the proper name among a dozen fictitious names. Whereupon he took a pencil and with a rolling motion went through every name on the list excepting the one I had in mind. I said, "Very well, that would be more satisfactory if you had never seen the name." He said, "I do not know the man." I said, "That is impossible. You have passed his sign on the street hundreds of times and must have seen it." "Well, let that stand for what it is worth," he said, "The man is here and wishes you to ask him three questions which he will answer." The first question I asked was, "Where did we ride last together?" Foster gave a wrong answer, saying we rode on the seashore when, in fact, I went to Boston with the man to consult a medium about his illness.

I then asked him to repeat the conversation he had long before with the honorable C. W. W., a well-known member of Congress. His reply was, "He says he will tell you this if you will have a private sitting with me." The next day I went with a friend well-known to Mr. Foster from his boyhood and he refused to admit us on the ground that every moment was pledged so long as he was to be in town.

The main incident which I wish to relate came late in the evening. While there was a lull in the proceedings, Foster suddenly threw himself back, grabbed the arms of the chair in which he was sitting, and seemed to be resisting some physical force applied against him. He exclaimed, "I won't, I won't say that, it is too disagreeable." We asked the meaning of this explosion and he said there was a spirit trying to make him say things which were unpleasant. We urged him to report and he turned to Mr. H., one of the circle, and said, "He says he is a friend of yours, and he says he was hung." The man said, "No friend of mine was ever hung that I know of. What was his name?" Foster immediately seized a pencil and wrote on a pad W. C. Mr. H. said, "That means nothing to me." Then Foster, as he often did, spoke in his own person for the spirit behind him, and said, "It's me, Bill Carter." Mr. H. said, "I never knew any Bill Carter." "It's Julia's brother Bill," Mr. Foster said. "I did not know that Julia had any brother Bill," Mr. H. said, "but my wife will know." Then he asked, "Where was he hung?" Foster said, "No more, he's gone."

The next day I met Mr. H. in the street and sung out, "Well, what about Bill Carter?" "Oh, my wife says that Julia Carter did have a brother William who went to Cuba, was there in the rebellion, and may have been hung, for he has not been heard of for two years."

After this it became a customary thing for me as a joke, when I met Mr. H., to ask him about Bill Carter. One day he answered, "I have been to P——, where the Carters live, and found that Foster was an intimate friend of the family, that he had spent as much as a week at a time at their house, and that he of course knew all about him and played off Bill Carter on me knowing that I should be able to find out who he was, if I did not know already." After about six months one morning I asked the usual question, "How about Bill Carter?" "Oh," he said, "He's come home all right."

The two incidents that I have related, at first seemed inexplicable by us on any theory except the possession of supernatural or superhuman power by the medium. He told us about things that

in my case no one know but myself, and in the other case about a person of whom no one in the circle had any knowledge. Very early in the evening Mr. Foster discovered that I was not only skeptical but that I was catching on to his methods and became very wary of me. The next day one of the party discussing the exciting evening which we had passed together and admitting that Foster cheated said, "There was so much skepticism in the circle that he could not succeed with us, and so he took to playing tricks."

THE SEMITES.

THEIR ORIGIN AND CHARACTERISTICS ACCORDING TO PROFESSOR SAYCE.

PROFESSOR SAYCE, of Oxford, is recognized as one who speaks with authority and may be regarded as representing the views current among scholars. We here reproduce illustrations of some types of the races of the Old Testament from his book on the subject (published as Vol. XVIII of the *By-Paths of Bible Knowledge Series*, by the Religious Tract Society of London).

THREE AMORITE HEADS FROM THE TOP OF THE PYLON OF THE RAMESSEUM, TIME OF RAMSES II.

Commenting on the "Semitic race" Professor Sayce declares in his fourth chapter that the term is really a misnomer. There are Semitic languages, but properly speaking there is not a Semitic race. The term, however, is too firmly established to be dislodged now.

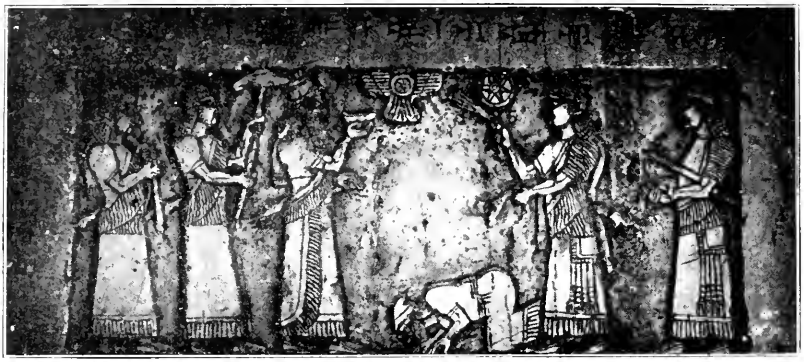
The distinguishing characteristic of the Semitic languages is that of triliteralism, which means that all roots consist of three con-

THE BLACK OBELISK OF SHALMANESER II.

(Front View.)

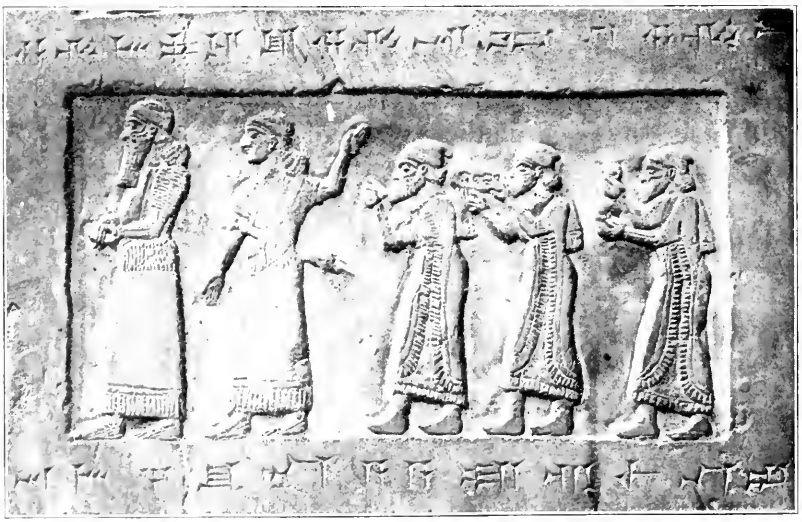
This monument, five feet in height, found by Layard in Nimrud, now in the British Museum, records the triumphs of Shalmaneser II in the year 842 B. C. There are five rows of bas reliefs. The upper one pictures the homage of Shua, king of Gozan, and the second that of Jehu, king of Israel. In the third row tribute bearers lead animals from Musi or India, the first being Bactrian camels. The fourth row exhibits lions and deer, followed by other tribute bearers, which also continue in the fifth row. The inscription referring to Israel as translated by Sayce in *Records of the Past,* (Vol. V, 41) reads thus: "The tribute of Yahua (Jehu) son of Khumri (Omri) silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, scepters for the king's hand [and] staves I received."

sonants, while the grammatical meaning depends on the vowels with the help of which the consonants are pronounced and "the principle



SHALMANESER RECEIVES THE AMBASSADOR OF KING JEHU, WHO KISSES THE GROUND BEFORE HIM.

of triliteralism is carried out with such regularity as almost to seem artificial."

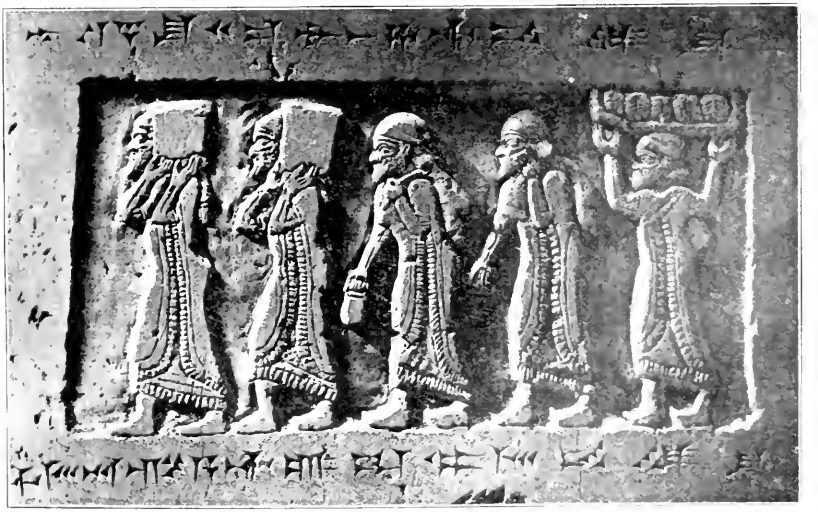


TWO ASSYRIANS FOLLOWED BY THREE ISRAELITES.
The first raises his hands in greeting, the second carries a platter with offerings, the third one a flask.

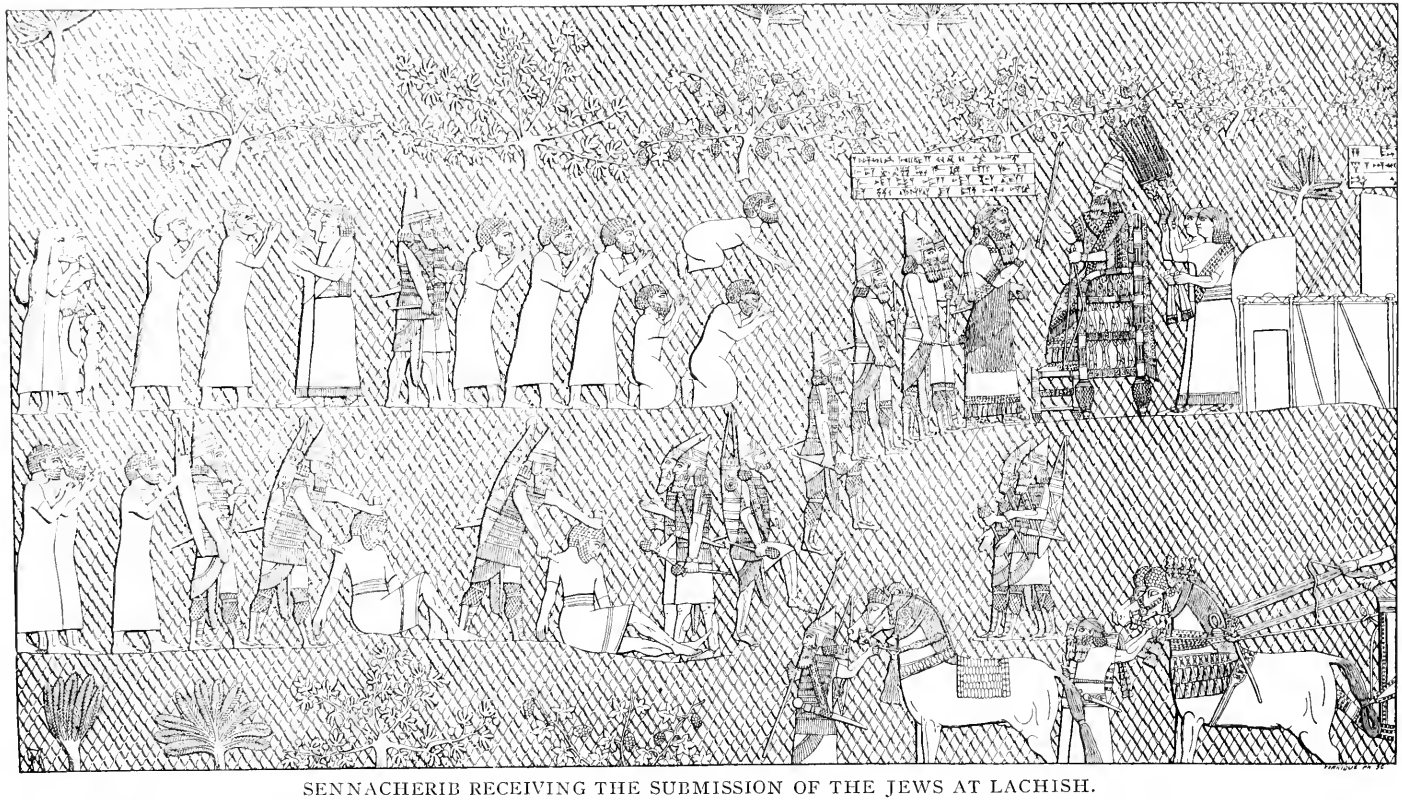
The home of the people of Semitic speech is Northeastern Arabia, where the inhabitants still lead the nomad life of the Bedou-

ins and have remained most faithful to the character of Semitic speech. Further if we trace the racial characteristics we find a type which is similar to the modern Jews as well as the ancient Assy-

TRIBUTE BEARERS OF KING JEHU CARRYING VESSELS AND PRECIOUS WOODS.



TRIBUTE BEARERS OF KING JEHU OF WHOM TWO CARRY BOXES, TWO BAGS OF JEWELS AND ONE A TRAY OF FRUIT.



SENNACHERIB RECEIVING THE SUBMISSION OF THE JEWS AT LACHISH.

Marble slab from the palace of Kouyunjik in Nineveh, now in the British Museum. (After an engraving in Lenormant's *Histoire ancienne de l'Orient,* Vol. VI, p. 304.) The inscription according to Winckler reads, "Sennacherib, king of the world, king of Assyria, took his seat on the throne, and the captives from Lachish marched up before him."

rians as depicted on their monuments. Concerning the Jews Sayce says:

"The Jewish race is by no means a pure one. It has admitted proselytes from various nations, and at different periods in its career has intermarried with other races. There are the 'black Jews' of Malabar, for example, who are descended from the Dravidian natives of Southern India, there are the 'white Jews' of certain parts of Europe whose type is European rather than Jewish. The Falashas of Abyssinia are Jews by religion rather than in origin, and it is only by the aid of intermarriage that we can explain the contrast in type between the great divisions of European Jews—the Sephardim of Spain and Italy and the Ashkenazim of Germany,

THE JEWISH DELEGATES OFFERING SUBMISSION OF THE CITY OF LACHISH.

Detail of the marble slab reproduced on page 242.

Poland, and Russia. Indeed we know that few of the leading Spanish families have not a certain admixture of Jewish blood in their veins, which implies a corresponding admixture on the other side.

"Even in Biblical times the Jewish race was by no means a pure one. David, we are told, was blond and red-haired, which may possibly indicate an infusion of foreign blood. At all events he surrounded himself with a body-guard of Cherethites or Kretans, and among his chief officers we find an Ammonite, an Arabian, and a Syrian of Maachah. The ark found shelter in the house of a Philistine of Gath, and one of the most trusty captains of the Is-

raelitish army, whose wife afterwards became the ancestress of the kings of Judah, was Uriah the Hittite. But it is the Egyptian monuments which have afforded us the most convincing proof of the mixed character of the population in the Jewish kingdom. The names of the Jewish towns captured by the Egyptian king Shishak in his campaign against Rehoboam, and recorded on the walls of the temple of Karnak, are each surmounted with the head and shoulders of a prisoner. Casts have been made of the heads by Mr. Flinders Petrie, and the racial type represented by them turns out to be Amorite and not Jewish. We must conclude, therefore, that even after the revolt of the Ten Tribes the bulk of the population in Southern Judah continued to be Amorite, in race, though not in

A B

A. Head of the chief of Ganata or Gath from the temple of Shishak, the contemporary of Rehoboam, at Karnak. B. Head of the chief of Judah-melech or Jehudham-melech, "Jehud of the king" (probably the Jehud of Josh. xix. 45), from the temple of Shishak at Karnak. The type of both is Amorite.

name. The Jewish type was so scantily represented that the Egyptian artist passed it over when depicting the prisoners who had been brought from Judah.

"Palestine is but another example of an ethnological fact which has been observed in Western Europe."

"The Jews flourish everywhere except in the country of which they held possession for so long a time. The few Jewish colonies which exist there are mere exotics, influencing the surrounding population as little as the German colonies that have been founded beside them. That population is Canaanite. In physical features, in mental and moral characteristics, even in its folklore, it is the

descendant of the population which the Israelitish invaders vainly attempted to extirpate. It has survived, while they have perished or wandered elsewhere. The Roman succeeded in driving the Jew from the soil which his fathers had won; the Jew never succeeded in driving from it its original possessor. When the Jew departed from it, whether for exile in Babylonia, or for the longer exile in the world of a later day, the older population sprang up again in all its vigor and freshness, thus asserting its right to be indeed the child of the soil.

"It must have been the same in the northern kingdom of Samaria. To-day the ethnological types of Northern Palestine present but little variation from those of the south. And yet we have con-

ARAMAEAN WARRIORS.
From Egyptian monuments of the 18th dynasty.

temporary monumental evidence that the people of the Ten Tribes were of the purest Semitic race. Among the spoils which the British Museum has received from the ruins of Nineveh is an obelisk of black marble whereon the Assyrian king Shalmaneser II has described the campaigns and conquests of his reign. Around the upper part of the obelisk run five lines of miniature bas-reliefs representing the tribute-bearers who in the year 842 B. C. brought the gifts of distant countries to the Assyrian monarch. Among them are the servants of Jehu, King of Samaria. Each is portrayed with features which mark the typical Jew of to-day. No modern draughtsman could have designed them more characteristically. The Israelite of the northern kingdom possessed all the outward

traits by which we distinguish the pure-blooded Jew among his fellow men. The fact is remarkable when we remember that the subjects of Rehoboam are depicted by the Egyptian artists of Shishak with the features of the Amorite race. It forces us to the conclusion that the aboriginal element was stronger in the kingdom of Rehoboam [Judah] than in that of Jeroboam [Israel]. There, too, however, it mostly disappeared with the deportation of the Ten Tribes. We need not wonder, therefore, if its disappearance from Southern

A HITTITE BACCHUS AND WORSHIPER.
Relief on a rock at Ibriz in ancient Lycaonia. (From *Trans. of Soc. of Biblical Archæology.*)

Palestine was still more marked when the dominant class in Judah —the Jewish people themselves—were led away into captivity.

"The true Semite, whether we meet with him in the deserts and towns of Arabia, in the bas-reliefs of the Assyrian palaces, or in the lanes of some European ghetto, is distinguished by ethnological features as definite as the philological features which distinguish the Semitic languages. He belongs to the white race, using the

term 'race' in its broadest sense. But the division of the white race of which he is a member has characteristics of its own so marked and peculiar as to constitute a special race,—or more strictly speaking a sub-race. The hair is glossy-black, curly and strong, and is largely developed on the face and head. The skull is dolichocephalic. It is curious, however, that in Central Europe an examination of the Jews has shown that while about 15 percent are blonds, only 25 percent are brunettes, the rest being of intermediate type, and that brachycephalism occurs almost exclusively among the brunettes. It is difficult to account for this except on the theory of extensive mix-

LATE PATRIARCH OF ARMENIA.

NEW PATRIARCH OF ARMENIA.

Note the similarity of these representative Armenians with the Jewish type.

ture of blood. Whenever the race is pure, the nose is prominent, and somewhat aquiline, the lips are thick, and the face oval. The skin is of dull white, which tans but does not redden under exposure to the sun. There is usually, however, a good deal of color in the lips and cheeks. The eyes are dark like the hair."

It is commonly believed that the Jews were strongly mixed with Hittite blood, and this accounts for one peculiar trait which is frequently but not always found among the Jews. At the same time it explains the similarity in type so often found between the Armenians and the Jews.

Professor Sayce offers the following general description of the Semites:

"In religion the Semite has always been distinguished by the simplicity of his belief and worship; in social matters by his strong family affection. Another of his characteristics has been fondness of display, to which must be added the love of acquisition, and unwearied industry in certain pursuits. But he has little taste for agriculture, and except perhaps in the case of ancient Assyria, has always shown a distaste for the discipline of a military life. Intense to fanaticism, however, he has proved himself capable, when roused, of carrying on a heroic struggle in contempt of pain and death. Along with this intensity of character goes an element of ferocity to which the Assyrian inscriptions give only too frequent an ex-

KING OF THE HITTITES WITH PIGTAIL.

HEAD OF PULISTA OR PHILISTINE.

(From Medinet Habu, time of Ramses III.)

pression. The love of travel and restlessness of disposition which further distinguishes the Semite must probably be traced to the nomadic habits of his remote forefathers.

"Physically he has a strong and enduring constitution. The Jews have survived and multiplied in the mediæval towns of Europe under the most insanitary conditions, and if we turn to the past we find the reigns of the Assyrian monarchs averaging an unusually long number of years. Diseases that prove fatal to the populations among whom the Jews have lived seem to pass them over, and like the natives of Arabia they resist malaria to a remarkable degree."

In conclusion we will say that though Jesus was a Jew in his religion, the Jesus of Christianity has always been understood to be

or interpreted as an Aryan. This can be seen mainly in the pictorial representation of the figure of Christ, which has never been Jewish except in most recent times, and we may say that in spite of the artistic value of such paintings as Munkacsy's Christ before Pilate and Tissot's illustrations of the Bible, the popular conception of Christ still remains such as Raphael, Titian, Murillo, Fra Angelico, etc. presented it.

As frontispiece we select the transfigured Christ from Raphael's famous painting in the Vatican, La Trasfigurazione.

THE NUMBER OF THE BEAST.

BY A. KAMPMEIER.

IN the very interesting article "The Necromancy of Numbers,"[1] the opinion is expressed that the Apocalypse of John is a treatise on the esoteric doctrine of the Cabala especially in regard to the number 666, Rev. xiii, 18. Yet both the Apocalypse and this number may have another meaning. We must not forget that in the first place Revelation is a Judaic-Christian, or we might say religio-political, secret pamphlet, designated for primitive Christian circles and dealing with matters of great importance to them, pertaining to the immediate time in which they were living. The Jewish Apocalyptic literature, making its beginning with the Book of Daniel in the second century B. C. to be followed when Christianity arose, by the Christian Apocalyptic literature, consisting in the Revelations of John and extracanonical Revelations, deals mainly with the final fate of God's people and their enemies. The chosen people on the one side, or rather the faithful part of it, will reign finally with the Messiah, and their enemies, the world-powers, rising from the empire of Alexander the Great or the Roman power, will be destroyed; likewise the faithful Christian believers will reign gloriously with Christ, and their persecuting enemies, the worldly Roman power, will be destroyed. This kind of literature was mainly written for the purpose of comforting and admonishing the faithful in the times of persecution and oppression. It was naturally of a mystical character, couched in hidden language, partly for the reason of giving it an oracular occult color, partly also to conceal the meaning of the language from uninitiated ears, in case such writings should fall into the hands of enemies. For this reason such writings frequently made use of what the rabbis called *Gematria* or the numerical indications of names, something also practiced among Greeks under the name of *Isopsephia*. Sometimes even only the number

[1] By Mr. H. R. Evans in the February *Open Court*.

which the initial of a name stood for, was used to designate names. Thus in the apocalyptic literature called the Sibyllines, Nero is described as the emperor whose sign is 50, "a fearful serpent who shall cause a grievous war,"—this phrase referring probably to the stories of the serpent which had crawled from Nero's cradle and his serpent-amulet. This made the meaning of the Greek letter N = 50 more certain. Other strange symbolic devices were the following. In the Sibyllines viii a ruler is described as "having a name like a sea" and "the wretched one." This is of course Aelius Hadrianus, the Greek *eleeinos,* "wretched," pointing to Aelius, the sea (the Adriatic) to Hadrian.

It was the Roman empire upon which all the hatred of the Palestinian Jews was centered and later also the Christians saw in Rome their greatest enemy. The Roman empire was considered to be the last of the empires symbolized in the image in Dan. ii, according to the wrong interpretation of the times, after which would come the kingdom from heaven symbolized in the stone smashing the image. So Josephus even understood the passage according to Ant. x, 4 and xi, 7, but he was careful not to explain the meaning of the stone. Likewise the writer of Revelation was careful. Therefore he uses the number 666. Now this number can mean according to the most plausible interpretation either *Lateinos,* "the Latin one," the sum of the Greek letters of this word according to their numerical value being 666, an interpretation introduced already by Irenæus; or *Neron Cæsar,* the sum of the Hebrew letters of the latter words according to their numerical value also being 666, an interpretation held by a number of modern expositors. As Revelation is very Hebraic in spirit and language, the Jewish-Christian readers might easily hit upon the value of the Hebrew characters. That a proper name or adjective is meant, can be inferred from an analogy in the Sibylline books where the word Jesus is indicated by saying that it has four vowels and two consonants and that the whole number is = 888, i. e., of course according to Greek writing. *Lateinos* would simply denote the beast of Rev. xiii as some man arising from the Roman empire as the Antichrist, while *Neron Cæsar* would point to the belief current in Christian circles for centuries after the death of Nero, that he would arise again and appear as the incarnate Evil One. This belief had its source in the false rumors arising right after Nero's death, that he was not dead, but had escaped to the Parthians and would return to take vengeance on his enemies, a a report chronicled by such writers as Tacitus and Suetonius. A false Nero had even found a following among the Parthians. Sibyl-

lines viii. 71 express this belief very plainly in the words: "When the matricide fugitive returns from the opposite part of the earth."

That Rome is meant from which the Antichrist was expected to come is plain to any historical student of the Apocalypse. In chapter xiii the beast comes from the sea, just as in the Sibylline books the beast rises from the western sea and in the fourth book of Esra the eagle also, both referring to Rome. In verse 3 this beast is referred to "as though one of his heads [seven] had been smitten unto death and his death-stroke was healed." If we compare these words with chapter xvii. 9-11, which gives an explanation of the woman sitting on a scarlet-colored beast with seven heads represented in that chapter and plainly referring to Rome, the idea of a Nero Redivivus seems quite plausible. The words are: "Here is understanding which has wisdom. The seven heads are seven hills on which the woman sits. And these are seven kings. Five have fallen, the one is, the other has not yet come. And when he comes he must remain a little while. And the beast which was and is not [designated in verse 8 preceding as about to come from the abyss] is himself eight and is of the seven and goes into perdition." Counting from Augustus, with Nero's death five heads had fallen. Cutting out the usurpers Otho, Galba, Vitellius, who followed each other in rapid succession and in fact not reigning, and then taking the longer reign of Vespasian and the very short one of Titus we arrive at Domitian as eighth. At this time the writer must have expected the incarnate Antichrist. Whether he believed in a literal Nero redivivus or the reappearance of the spirit of Nero in another Roman emperor we don't know. If he shared the latter view he might have taken Domitian as the second reappearance of Nero, who, as Juvenal says, (*Sat.* iv. 34) "was rending as the last Flavius the half-dead world, Rome being enslaved to the bald Nero," the common nickname by which Domitian was called in Rome, from comparison with the previous Nero, while Pliny (*Panegyr.* 48) called him "the most savage beast," and Tacitus in his parallel between Nero and Domitian speaks of the former to the disadvantage of the latter. (*Agric.* 45.)

Whether the interpretations of 666, *Lateinos* and *Neron Cæsar,* shared by many, are correct we will not affirm, but this much is sure that the number has an eschatological meaning.

MISCELLANEOUS.

THE CALAVERAS NATIONAL FOREST.

COMMUNICATED BY THE FORESTER.

By signing the bill for the creation of the Calaveras National Forest, California, President Roosevelt has completed the legislative act which saves for all time the most famous grove of trees in the world. The people of California, particularly the 500 women of the California Club, have been working to interest the Government in this wonderful grove of Big Trees for more than nine years, but not until now has it been possible to arrange a plan satisfactory alike to the owner of the land and to Congress.

The Senate Bill has been passed by the House of Representatives and signed by the President. Every one interested in the great natural wonders rejoices that as a means of saving the Big Trees, the way has been paved for a practical exchange of the timber in the groves for stumpage on other forest land owned by the Government. The first Calaveras Bill was introduced in the Senate four years ago by Senator Perkins of California. Bills for the same purpose were passed in the upper house of Congress a number of times, but always failed of favorable consideration in the House until Senate Bill 1574, also introduced by Senator Perkins, was called up by Congressman S. C. Smith, of California.

Robert B. Whiteside, of Duluth, Minnesota, a prominent lumberman operating in the Lake States and on the Pacific Coast, is the owner of the Calaveras Big Trees. After his agreement to the proposals which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provisions of the act.

The land to be acquired under the bill includes about 960 acres in what is known as the North Calaveras Grove in Calaveras County, and 3040 acres in the South Grove in Tuolumne County. The North Grove contains ninety-three Big Trees, and in the South Grove there are 1380 of these giant sequoias. Any tree under eighteen feet in circumference, or six feet through, is not considered in the count of large trees. Besides the giant sequoias there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the heighth of 275 feet and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts. A government study of the land was made by a field party under the direction of Fred. G. Plummer, United States Forest Service, in 1906.

The Calaveras Big Trees are known the world over. The North Grove contains ten trees each having a diameter of twenty-five feet or over, and

more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various states of the Union. "The Father of the Forests," now down, is estimated by Hittel, in his *Resources of California,* to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are: Waterloo, Pennsylvania, James King, Old Bachelor, Pride of the Forest, Daniel Webster, Sir John Franklin, Empire State, U. S. Grant, W. T. Sherman, J. P. McPherson, Abraham Lincoln, Connecticut, Ohio, Grover Cleveland, Mrs. Grover Cleveland, Dr. Nelson, General Custer, Dr. J. W. Dawson, General Hancock, Knight of the Forest, Two Sentinels, and Old Dowd.

BROADENING.

BY CHARLES J. WOODBURY.

Mary may not have been of all
  Immaculate of mothers.
May be the flash that blinded Paul
  Has blinded more good brothers.
Perhaps from Patmos what John saw
  Was but a passing panic
Of sea and sky disturbed by law,
  A spectacle volcanic.
What if within Messiah lurked
  Some flaw that found correction?
What if there were no wonders worked;
  And if no resurrection?
Yet dreams and gleams as high as these
  Come, blessing and unsealing,
To those who seek the verities
  And follow their revealing.
And Heaven is his who now on earth
  Gives Heaven or tries to give it.
There is no faith of better worth;
  And good believers live it.

BOOK REVIEWS AND NOTES.

ASCHERA UND ASTARTE. Von *Paul Torge.* Leipsic: J. C. Hinrichs, 1902. Pp. 58. Price, $2.50.

The name and the meaning of Aschera has offered many difficulties to translators of the Old Testament. Professor Smend regards it as a substitute for a holy tree. Professors Guthe and Hoffmann speak of it in a similar

sense and declare that this pole represented Yahveh or Baal. Professor Stadel regards the Greek hermae, viz., the pole terminating in the head of a god as a counterpart of the Semitic Ashara. The Deuteronomic authors of the Old Testament would make us believe that Aschera is a Canaanitic goddess who is presumably to be identified with Astarte. The historical passages of the Old Testament prove that it is a sacred pole which is put up, painted and hewn down, burned, etc., all expressions indicating that it is a wooden pillar. Professor Robert Smith thinks that it is sometimes a real tree, and Professor E. Meyer insists that it is a sacred tree, not the goddess herself. Professor Baethgens looks upon the Aschera as a phallic symbol, while Professor Movers declares that Aschera is an old Phœnician goddess of a licentious character, different from the virgin deity Astarte. Professor Torge has devoted the present essay to an investigation of the nature of Astarte, and he discusses in several chapters the tree worship of the Old Testament, the meaning of Aschera in the several Old Testament passages; the introduction of the Aschera into the cults of Israel; the material of which it is made; the significance attributed to the Aschera in the Old Testament; the difference and the similarity between the Aschera or wooden pole and the stone pillar called Masseba; the goddess Baalat and her relation to Astarte and Aschera; the queen of heaven; the distribution of Astarte worship; and finally the goddess Aschera.

Paul Torge comes to the conclusion that the wooden pillar called Aschera represents a definite deity which however, has almost disappeared from the Semitic pantheon. Only some stray notes are preserved but they offer definite evidence of her existence. Professor Winckler has traced her name in the Tel El Amarna tablets, and a man bears the name Abad Aschera. He is said to be the son of Azir and was successful in reconquering the country Amuru from the Egyptians and restoring it to his countrymen. In these tablets the name Ashratum is marked with the ideogram of gods which makes it unequivocal that it is the name of a deity. According to Delitzsch's Assyrian Reader the name is the feminine form of Asar, and means the splendor of bliss or the Saviour goddess.

An encyclopedia of religious knowledge is a tremendous undertaking, and the publishers of the *Schaff-Herzog Encyclopedia* have done their best to bring up to date the standard work of German scholarship edited by the late Herzog, an enterprise which was begun by the late Rev. Schaff. The work is very extensive and it is natural that here and there an error might slip in. Our attention was called to a mistake in this great work, through an item which appeared in *The Chicago Tribune* under the date of March 18, which concerns personally the Editor of *The Open Court*. We will add that the item which appears under his name was not submitted to Dr. Carus, and that it contains an error to the correction of which he is anxious to give the utmost publicity.

We wish also to say that by a strange oversight this same encyclopedia does not contain the name of the Hon. C. C. Bonney, the originator of the Religious Parliament, an account of whose life and work was published in *The Open Court*, Vol. XIV, p. 4. We here reprint the *Tribune's* entire review of the *Schaff-Herzog Encyclopedia*:

"The second volume of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk & Wagnalls Company) abundantly maintains the promise of the initial volume. The aim to combine the two qualities, the scholarly and the popular, has plainly kept in view. To do this has required no little sagacity and skill on the part of the chief editor, as well as of all of his associates. Of extreme importance of course is the just sense of proportion. Certain subjects, as that of the 'Bible,' for instance, are treated with great fullness. As in the previous volume, the element of biography, modern as well as ancient, is given much prominence. In fact, the department of what might be called 'Who Is Who' is much in evidence. Perhaps in some cases too much so.

"The biographical sketches of so many persons, more or less known to fame, who are still living, have an interest to the reader if he happens already to know something about them. A pleasant account is given of our friend, Dr. Paul Carus, 'philosopher and student of comparative religions,' but he is mistakenly credited with being the 'inaugurator and president of the parliament of religions' in connection with the Chicago exposition. That great distinction, it should never be forgotten, belongs to the late Charles C. Bonney. It was he who conceived the idea and the scheme of all the various world's congresses, including that of the parliament of religions. Nobody could be more earnest in according to Mr. Bonney this unique honor than Dr. Carus himself, who was to the end one of Mr. Bonney's closest friends.

"This encyclopedia is sure to prove a publication of a truly immense educational value that will be keenly appreciated by thousands of intelligent laymen, as well as ministers. To have it and have the habit of continual reference to it would be in fact a kind of constant 'university extension' course."

Ettie Stettheimer has published in the *Archives of Philosophy*, edited by Frederick J. E. Woodbridge, an addition to Professor James's philosophy under the title *The Will to Believe as a Basis for the Defense of Religious Faith.*

The pamphlet bears the subtitle "A Critical Study." After an exposition of James's doctrine, it is treated as a defense of religious faith at the cost of pure knowledge and of objective reality. In Chapter V, the defense of religious belief is set forth as a "vicious circle."

We wish to state that the editorial article on "Nestorius and the Nestorians," which appeared in the March *Open Court,* contains a number of errors. But as it is to be reprinted in a revised form in a pamphlet on *The Nestorian Monument,* it is hardly worth while to mention here the corrections in detail. This pamphlet will also contain the Chinese text and English translation of this Chinese monument of early Christianity with special reference to Mr. Frits V. Holm's expedition and preparation of a replica of the tablet, and other notes of interest on the early Christian sect known as Nestorians.

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OF the many works imputed to Empedocles by antiquity, presumably only two are genuine, the poems "On Nature" and the "Purifications." Of these we possess only fragments. These were imperfectly collected late in the Renaissance. first by the great German Xylander who translated them into Latin, In 1575, Stephanus published his "Empedocles Fragmenta," but not until the 19th century, did they get the attention they deserved.

"What must be said, may well be said twice over."

"More will I tell thee too; there is no birth
Of all things mortal, nor end in ruinous death;
But mingling only and interchange of mixed
There is, and birth is but its name with men."—Empedocles.

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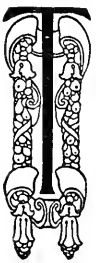

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